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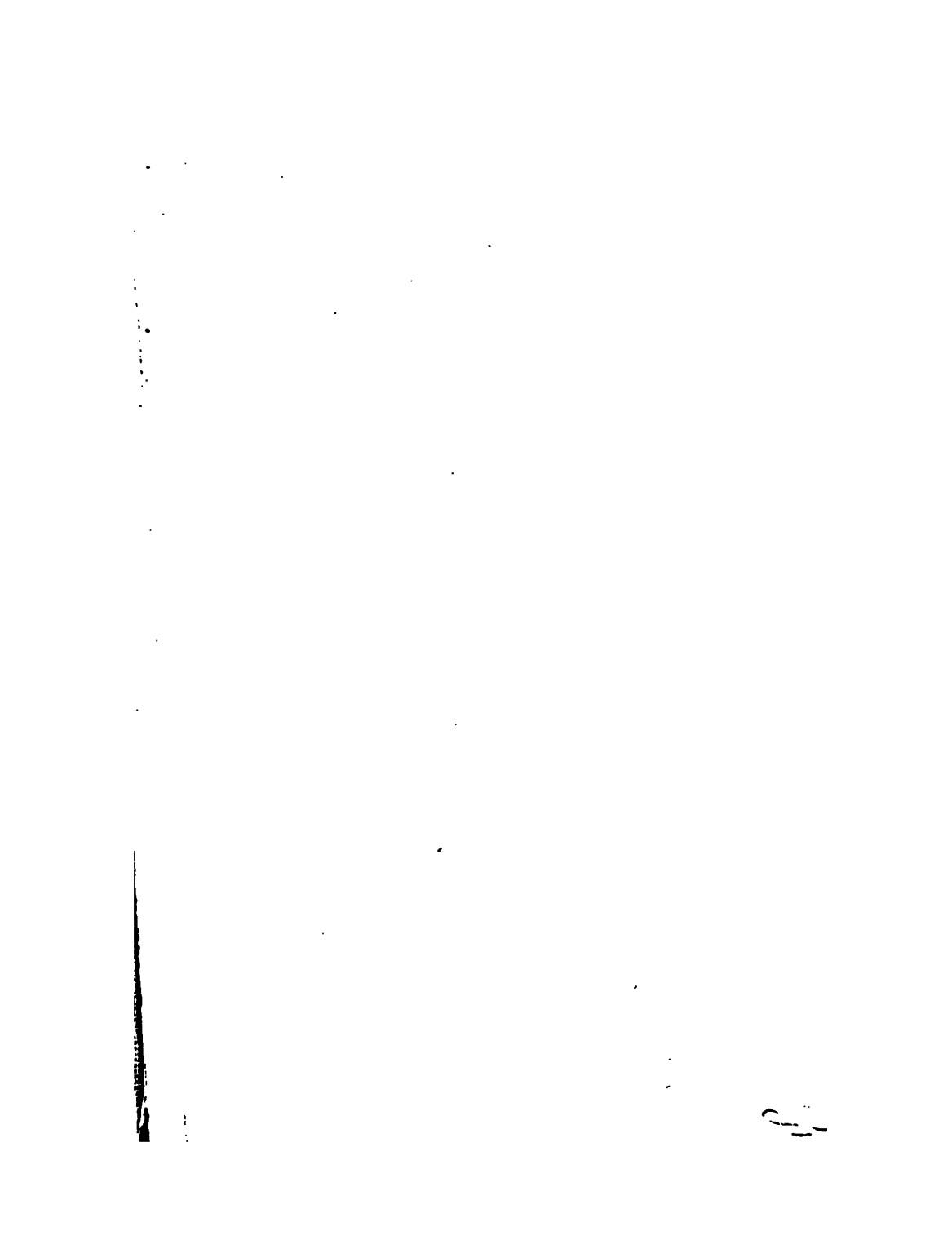


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A PRACTICAL SOCIOLOGY

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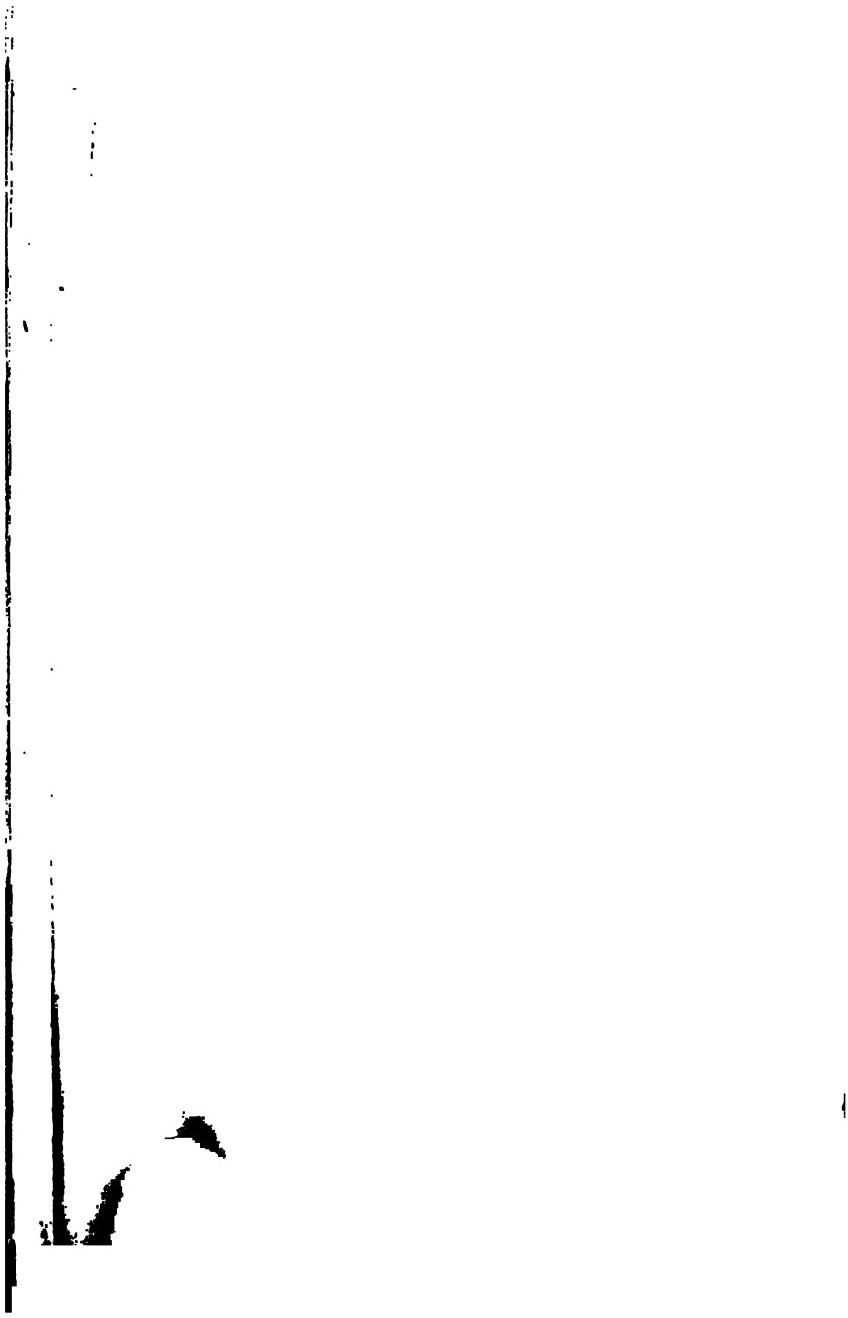


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BY

MOSIAH HALL

STATE HIGH SCHOOL INSPECTOR FOR UTAH

PRACTICAL
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BY
MOSIAH HALL
STATE HIGH SCHOOL INSPECTOR FOR UTAH

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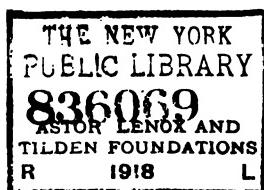
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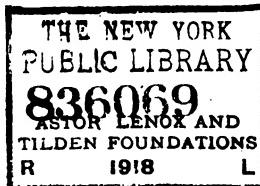
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ANONYMOUS
CALIGARIUS
WHATSOEVER



A

**TO
THE MEMORY OF
MY MOTHER**

FOREWORD

This little volume presents a problem together with a method of solution. It differs essentially from the traditional text which is regarded too often as a task to be mastered through pain and persistence. This book, on the other hand, aims to introduce at each stage of progress a vital situation which the students will be anxious to solve because of interest in the problem. The purpose of the course is conversion as well as increased knowledge.

The theme of this treatise is presented in the opening sentence: "What is wrong with the modern home?" This suggests naturally the positive assertion: The making of happy homes is a most vital problem affecting our national existence. Throughout the discussion, which is controversial in character, this ominous question recurs again and again; first the negative has the argument, and then the affirmative. The swing from one side to the other follows the logic of the situation; usually the decision is merely suggested by the discussion, and the joy of solving the problem is left to the students themselves.

It is believed that this semidramatic method of presentation will appeal to the young men and women who are about to launch themselves into the struggle and turmoil of life. It permits them to express their

own opinions and to draw their own conclusions. The wise teacher will keep hands off and allow the students to discuss first one side, then the other, encouraging them to hunt up data of their own and to form tentative opinions only until the final discussion is presented. If at the end of the course each one feels the transcendent importance of the home as the leading social institution, and has resolved to participate in its joys and sorrows and so fulfil his obligations to society, then the purpose of the author will have been achieved.

Grateful acknowledgment is made to Dean Milton Bennion and Professor E. E. Erickson, of the University of Utah, for critical review of portions of the manuscript; to Principal Leo J. Muir, of the Davis County High School, and to Principal Ben A. Fowler, of the Park City High School, for reading and criticizing the entire manuscript.

MOSIAH HALL.

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A PRACTICAL SOCIOLOGY

CHAPTER I

THE INDICTMENT OF THE HOME

Characters { MR. PESSIMO
 } Neighbors
 MR. OPTIME

Mr. Pessimo. (*Sitting in his garden soliloquizing*) I wonder what is wrong with the modern home! In the good old days when I was a boy, parents had some authority over their children. Youngsters moved when spoken to, and they knew the meaning of obedience. How times have changed! Children nowadays think they are wiser than their parents; they resist the very shadow of authority, and they look for their parents to wait on them hand and foot. Why, when I was a boy, I was the first one up in the morning. I made the fire, started the kettle boiling, and was out stripping the cows before any one else stirred in the house. What a difference! Children now lie abed in the morning until breakfast is ready, and the entire household is upset and turned into an uproar until they are fed, groomed, and sent grumbling off to school. When they return in the afternoon they've got their music lessons to take or social calls to make, and probably a

moving picture to attend. Labor is a contagion to be shunned and pleasure their peculiar birthright. They can't understand why they should be asked to shine the kitchen range when they were designed by nature to shine in society.

It is just as bad for the father. He sweats and scrimps to keep the household going, and it's the pride of his heart to keep his boys in school until they graduate from college. But too often when they return they are found to be good for nothing except to be good sports. They know a little about everything but not enough about one thing to succeed in anything. The young men are fortunate indeed if they haven't acquired a set of frivolous habits and immoral practices that will lead ultimately to disaster.

Then there are a thousand other dangers that menace the home, such as the spread of the social evil, the growing ratio of divorce, the curse of intemperance, and—

Mr. Optime. Good morning, neighbor Pessimo, what are you brooding over?

Mr. P. How you startled me! Why, I was just thinking how times have changed since I was a boy, and how the good old homes that existed then are fast disappearing.

Mr. O. Why, Pessimo! You've a bad taste in your mouth. Surely you don't believe that the homes of to-day are not so good as they were when you were a boy?

Mr. P. I certainly do, and I believe that I can prove it to you. Parents no longer exact obedience,

but permit their children to trifle with them. They allow them to run wild, to chase the streets at night, to attend picture shows, and to associate with all sorts of people; as a result the children are becoming lawless and degenerate.

Mr. O. There's truth in what you say, but you exaggerate the evil. Parents are striving to make the home more attractive, and are doing their best to keep the children at home, but in spite of the fact that the average home has more comforts and pleasures than ever before, the social lure of the city or town is still more attractive. When this is reinforced by the strong racial instinct for amusement and companionship, the temptation to run out at night is irresistible. Parents can hardly help themselves.

Mr. P. Oh, pshaw! All they would need to do would be to give the children a dose of the same medicine you and I got when we were boys. A good switching now and then would do them a world of good. If parents would only exercise their authority, they'd soon bring the young culprits to time.

Mr. O. No, Pessimo. You're wrong. You fail to grasp the facts of the situation. Times have changed since we were boys, and "the rod and reproof" that kept us straight, according to our fond belief, wouldn't answer at all to-day.

Mr. P. I don't see why.

Mr. O. Because we think and act differently. Children are no longer punished corporally as they used to be; and yet they behave far better than we did when schoolboys. To-day they are more in-

telligent and sympathetic and more highly socialized than we were, and for every pleasure which we experienced, children to-day have a score of interests for their entertainment. Life with us then was simple and monotonous, now it is complex and varied. We were ruled by authority, children to-day have liberty of action. As you claim, nothing is the same as it used to be, but the change is not necessarily for the worse. This much at least is certain—brutal punishment no longer serves in the rearing of children, yet they are more thoughtful and obedient than we were as boys. Don't you remember, Pessimo, the many switchings we received for running away to go in swimming?

Mr. P. Surely, I do; my back tingles now with the recollection. But I can't understand why children are so restless and have such an itching to get out at night.

Mr. O. The answer is simple. They have a multitude of new amusements to entice them away. The best home in the world cannot hope to rival the attractions of a modern city. Besides this, the essentials of living are more easily procured than ever before, and this gives more leisure time for enjoyment. And since children do not need to labor as hard as they did formerly, they naturally spend more time in recreation. This does not imply a lowering of moral vigor or the certain acquirement of destructive habits, but it does indicate that temptations are multiplied, and that more pains than ever must be taken by parents and society to tide the children over these dangers. Do you know, Pessimo, that for every imp of mischief

that tempted you and me there are now a hundred
cute little devils ready to coax the youth astray?

Mr. P. Precisely, and no doubt the devil will get
most of them.

Mr. O. Now, Pessimo, don't jump so quickly at
conclusions or you'll fall into the fire yourself some
day. Because temptations are numerous it doesn't
follow that destruction is certain. There is such a
thing as resisting temptation, and I've even heard that
it may be turned to advantage. Moral ideals are
strengthened by overcoming evil, and it would surely
be a flabby and spineless world if there were no ob-
stacles to overcome.

Mr. P. You think it well, then, that evil exists in
the world?

Mr. O. On the whole, yes. We do not, however,
on that account welcome new and peculiar temptations
for the children; but through this knowledge parents
are enabled to fortify themselves and so provide safe-
guards for their children. In spite of seeming evi-
dence to the contrary, children to-day resist temptation
better than we did as boys, and the outlook for the
future is bright with promise.

Mr. P. But why are children not amenable to au-
thority?

Mr. O. For much the same reason that adults re-
sent coercion. Isn't there more intelligence and free-
dom in the world than ever before?

Mr. P. Certainly.

Mr. O. Do adults appreciate this enlightenment
and use their freedom wisely?

Mr. P. Not by any means.

Mr. O. Then we cannot expect children to do so. They live only in the present and know nothing of the dark night that preceded the day. They do not understand the meaning of gratitude, much less do they comprehend the purpose of authority. What they delight in is liberty of action. In fact every new-born babe sucks in the spirit of liberty with his mother's milk; he breathes it from the air and drinks it in with the bubbling water of our mountain streams. It isn't strange, therefore, that every American youth is a dynamo which flashes fire whenever its current is crossed.

, *Mr. P.* Yes, but the trouble is, this liberty is uncontrolled and, like a volcano, ready to burst forth at any moment. The youth of to-day has no respect for authority and little regard for law. His rule of action is as eccentric as a comet, and his boasted liberty has degenerated into license.

Mr. O. Come, come, neighbor, you magnify the trouble. No doubt his liberty sometimes runs away with him, but it is worth the price. He is much like a colt that has been stabled all winter and then suddenly turned loose. The pranks it plays follow neither law nor precedent, but it may become a steady old work-horse all the same. Isn't it probable, Pessimo, that we are passing through a transitional stage in our history—the inevitable result of breaking away from the bondage of the past—and that the youth of to-day is merely overstimulated through drinking deep his first draft of the spirit of liberty? Soon the intoxic-

cation will pass and he will settle down into a staid and sober citizen. Surely there's a good time coming, better than the world has ever known before.

Mr. P. On the contrary, your whole contention is wrong. Times are out of joint. It seems to me that the home is disintegrating, and that humanity is rushing headlong to destruction!

Mr. O. Be reasonable, Pessimo. Your conclusion is fatalistic. You have a microscopic eye, and when you discover a speck of evil you magnify it into a pestilence. Some homes are miserable dwelling-places, no doubt, but on the whole there was never a time when so many good people enjoyed good homes. It is true, also, that many youths are headed in the wrong direction, and that liberty is often a cloak for license; nevertheless, the great majority of people are travelling in the right direction, and never before were there so few who are consciously evil-minded. Surely you agree with me.

Mr. P. No! I maintain that the modern home is running down. It lacks the authority and dignity it once possessed. Its religious significance is on the wane and its sanctity is being undermined. Marriage is entered into lightly, and its ties are so easily dissolved that the family as an institution is threatened with destruction.

The starting of a home is more difficult than ever, and after it is begun it is more difficult to maintain. The good old times of my boyhood have gone forever. Parents then had some authority over their households. Children now are harder to manage, they re-

sist authority, and care for nothing but frivolity and style. They have little regard for law or decency, and as a result juvenile delinquency and crime are increasing.

The family, too, because of economic pressure and uncertainty has fewer children on the average than ever before. Intelligent people are afraid to undertake the rearing of large families, and many parents are consciously restricting the number of children in the home. Only the ignorant, lower stratum of society, because it doesn't know any better, dares to undertake the rearing of large families. Women, too, are less to be depended on and less maternal than heretofore, and many of them are willing "to sell their birthright for a mess of pottage."

Worse than all, the social evil with its accompanying disease and degeneracy is on the increase. This is the chief factor undermining the sanctity of the home, and, together with the drink evil, it is largely responsible for the growing number of divorces, of feeble-minded and epileptic children, and the consequent degeneracy of the race. From all this it is evident that the home is being disintegrated, its sanctity dishonored, and its existence threatened.

QUESTIONS AND EXERCISES

1. What is the purpose of this book? (See *Foreword*.)
2. In the discussion of a vital theme, why is it well to suspend judgment?
3. In the chapter above, who seems to have the better of the controversy? Why?

4. Give some personal experiences which sustain the general point of view of Pessimo in his soliloquy.
5. In what respects are children to-day as obedient as you were when a child?
6. What real loss is sustained through a boy's not having chores to look after?
7. By actual vote, how many of you lie abed until some one gets your breakfast ready?
8. To what extent are parents to blame for permitting their children to run the streets and stay out late at night? Why should children be kept at home?
9. Would a good switching be salutary for children now and then?
10. Why are the public resorts in town or city more attractive than the average home? (a) Should this be so? (b) What should be done to make the home more attractive?
11. To what extent, if any, is there overindulgence in play and recreation?
12. What would you suggest by way of control of amusement?
13. Do the parents you know exercise sufficient authority in the training of their children?
14. In what respects does Optime answer satisfactorily the arguments of Pessimo?
15. Do you really believe that there are fewer good homes now than there were a generation ago?
16. To what extent do you agree with the indictment of the home made by Pessimo?

REFERENCES: *Social Adjustment*. Nearing. Chapter VIII.

Modern Social Problems. Ellwood. Chapter VIII.

The Family as a Social and Educational Institution. Goodsell. Chapter I.

CHAPTER II

THE DEFENSE OF THE HOME

Mr. Optime. Your indictment of the home yesterday was too strongly stated. You are like an owl, Pessimo, you see well only in the dark.

Mr. Pessimo. I have nothing to retract. I stand on the indictment. The trouble with you, Optime, is that you carry your head so high in the clouds you can't see any of the evils that surround your feet.

Mr. O. All the same, I challenge you to the proof of your statement.

Mr. P. All right. I shall accommodate you. But first tell me what you object to especially.

Mr. O. Nearly everything, but in particular your dogmatic statements and fatal conclusions. You make me think the destruction of the race is in sight.

Mr. P. Never mind what you think. State your objections plainly.

Mr. O. Well! I do not agree with you that the modern home is disintegrating. Its disturbance is due rather to the transitional stage through which it is passing.

To my mind, children are more obedient and sympathetic than ever before, and I feel certain that statistics will show that juvenile crime is decreasing.

You are mistaken in the assertion that there were more good homes in the past than there are at present.

I deplore your lack of chivalry in charging that women are less womanly and reliable than formerly, and that many of them are willing to "barter their birthright for a mess of pottage."

Mr. P. Don't bother about my chivalry. Stick to the vital issues. What do you say to my charge that the authority of the home is declining?

Mr. O. In a certain sense it is true.

Mr. P. Surely it is! History shows that in patriarchal times the father had absolute authority over the household. No one dared to lift a finger without his consent.

Mr. O. Yes, that was the trouble, his control was cruel and arbitrary; women and children were little better off than slaves. The granting of appropriate liberty to members of the household is far more desirable.

Mr. P. What do you say to the claim that the religious significance and sanctity of the home have disappeared? That marriage is entered lightly and its bonds easily dissolved?

Mr. O. I admit the gravity of the charges but not the inference made in your indictment. The home ought to have a religious basis and marriage a religious sanction, but in former days both were dominated by the church, and not always to their advantage. There is hope for a better relationship than has ever before existed.

Mr. P. But what about the divorce evil?

Mr. O. We'll take a special occasion to discuss that some rainy day when we've plenty of time.

Mr. P. I suspect you'll need some thunder and lightning to help you out.

Mr. O. Yes, it might help to illuminate your gloomy mind.

I hope to prove to you that divorce is not wholly destructive. It represents in part a revolt against intolerable conditions and resembles much a passing epidemic, the cure for which is certain to appear.

Mr. P. Optime, you are well named! Wormwood would taste sweet in your mouth.

What have you to say respecting the economic and social pressure which discourages marriage and makes the rearing of children a precarious undertaking?

Mr. O. The high cost and the higher standard of living now demanded are too evident to be denied. We'll set a time to discuss this fully, if you don't mind.

Mr. P. Some rainy day, I suppose.

What do you say to the liquor traffic? I presume your temperate mind can easily extract sunshine from moonshine?

Mr. O. A little sober reflection should convince you that the curse of alcohol is doomed. The broom of reform is already lifted to sweep it off the earth.

Mr. P. Why, Optime, you ought to have lived during the time of Noah.

Mr. O. Why so?

Mr. P. You take to water so naturally.

Just one more question: How will you dispose of the degeneracy caused by the social evil? I presume you will need a period of forty rainy days and nights to settle this problem.

Mr. O. No levity, Pessimo! You might unravel the kinks in your disposition. Because certain evils threaten the home, it doesn't necessarily follow that its destruction is certain. There is no evidence that the evils will continue to increase. When a disease reaches a critical stage, it creates an antitoxin which counteracts the poison and produces immunity, and so when any evil becomes an actual menace to society, the social conscience awakens and furnishes a remedy for the complaint.

Mr. P. You speak like a magician, Optime. Such miracles do not happen nowadays.

Mr. O. Miracles never happen; they are always the result of some force or law which we do not understand.

Historical examples of my argument are the French Revolution, the abolition of slavery in our country, and the abolishment of opium in China.

Haven't you a tiny grain of faith in the inherent goodness of the race?

Mr. P. I accept facts as I find them and refuse to give them a fantastic interpretation. There is no evidence of progress in the race. On the contrary, it is senile and is hastening to decay.

Mr. O. The human race is not hoary with age; it is yet in the first flush of adolescence. When this youthful giant becomes self-conscious and feels the flood-tides of his strength, he will arouse himself and do battle with the powers of darkness. There can be no doubt of the outcome: vice, disease, and degeneracy will be vanquished, the evils that menace the home

will be trodden under foot, and the earth, cleansed and purified, will be a safe place for a nobler race of men.

QUESTIONS AND EXERCISES

1. In the discussion above, who has the better of the argument? Why?
2. What reason has Optime for postponing consideration of certain questions?
3. Compare the absolute authority of the father during patriarchal times with the freedom enjoyed to-day by each member of the household.
4. Which is to be preferred, absolute authority in the home or complete liberty of action? Why?
5. Give reasons why the home should have a religious basis and marriage a religious sanction.
6. Would you favor the exclusive control of marriage by the church?
7. How do you regard the statement: "There must needs be opposition in all things"?
8. Do you believe that the antitoxin of evil exists in the social conscience? Give reasons.
9. Give evidence for believing that the drink evil is doomed.
10. Do you agree with Optime that the great majority of mankind desire to do right?
11. How do you interpret the following from Tennyson?

"For I doubt not through the ages
An increasing purpose runs,
And the thoughts of men are widened
By the process of the suns."

REFERENCES: The same as for Chapter I.

CHAPTER III

THE FALLACY OF “THE GOOD OLD DAYS”

Mr. Optime. Yes, Pessimo, in spite of your gloomy arguments to the contrary, the world is growing better.

Mr. Pessimo. You may think so, but only because your faith has been imposed upon by ignorance. Nothing is as good as it was when I was a boy. Even the schoolboys lack the tone and character they once possessed. Don't you remember, Optime, how they could spell and cipher and fight in those good old days?

Mr. O. A few of the bright pupils could spell and cipher, it is true; they didn't do anything else. But think how many there were who never did spell the school down nor finish *Ray's Arithmetic*. Not half the children attended school at all, and then only during the winter months. I recall how they were crowded into one large insanitary room, poorly lighted and heated, with all grades mixed under one poor crippled teacher.

Mr. P. You overdraw the picture; not many schools were like that.

Mr. O. What kind of a school did you first attend?

Mr. P. Oh, it was a log schoolhouse.

Mr. O. So I thought. Only in the cities were school conditions better. The log house I first attended had a dirt floor and two little windows for light and air; what I remember most about it was the smell. We

didn't complain, however, because it was the largest and best house in the town.

Mr. P. And I warrant you it was a good school all the same.

Mr. O. No, it wasn't much to brag about. I recited twice a day and indulged in mischief the rest of the time. As you say, they could fight then, and they could swear. For such offenses I have known the teacher to use a dozen switches a day, and what is more, I'm sure the youngsters deserved the flogging. We had a good old time, nevertheless. It was a common practice at recess for a boy to place a chip on his shoulder and dare any one else to knock it off. Of course some one sent it spinning, and immediately a royal battle took place. Red was the only school color we knew about in those good old days.

Mr. P. But the children were braver than the present breed of narrow-chested, spindle shanks who couldn't put up a decent fight if they tried.

Mr. O. Now, Pessimo, don't be ill-natured. We hypnotize ourselves when we idealize the past; there never was a time as good as the present. You remind me of the ancient Athenian, during the time of Socrates, who, like yourself, bewailed his own times and tried to cheat himself into the belief that all good existed in the past and that the present held nothing but sorrow and despair.

Mr. P. I never heard of him, but doubtless he was a man after my own heart.

Mr. O. Unquestionably; listen then to your would-be ancestor:

"I prepare,' he says, 'myself to speak
Of matters primitive and that good time
Which I have seen, when discipline prevailed,
And modesty was sanctioned by the laws.
No babbling then was suffered in the schools;
The scholar's text was silence. The whole group
In orderly procession sallied forth
Right onwards, without straggling, to attend
Their teacher in harmonics: though the snow
Fell on them thick as meal, the hardy brood
Breasted the storm uncloaked,
Their hearts were strung
Not to ignoble strains,
For they were taught a loftier key.'"

—*The Clouds*, Aristophanes.

I suppose, Pessimo, you agree with the writer, and would have been proud could you have lived in the good old days of Socrates?

Mr. P. I believe so; it was a golden epoch in history.

Mr. O. Yes, truly, for the fifty immortals, who are the beacon lights of history, but not for the great masses of the people. Three-fourths of the population of that day were slaves. Women were regarded as an "inferior order of beings to men." They were denied education, and even refused any right in the children they bore; and many of them were sold as concubines. In the words of Demosthenes: "Mistresses we keep for pleasure, concubines for daily attendance upon our person, wives to bear us legitimate children and to be our faithful housekeepers." What chance would you have had in those good old days?

Mr. P. I might have been a disciple of Socrates or a student of Aristotle.

Mr. O. As an infant, Pessimo, with your disposition, you probably would have been exposed as were undesirable children, and allowed to perish; but had you lived, barring your sex, you might have been a Xanthippe, the wife of Socrates and the world's greatest scold.

Mr. P. You are unjust, Optime; why wish me this evil?

Mr. O. Because, Pessimo, you couldn't hope to have been one of the immortals. The chances are you would have been among those who brewed the poison hemlock for Socrates, or more likely, a white slave with holes bored in your ears.

Mr. P. What about the time of Christ? Surely that would have been a good time to live.

Mr. O. Yes, if you would have cared to be a Pharisee or a barbarian. There were but a few score followers of Christ. According to the law of probability, you wouldn't have been one of them; in all likelihood you would have been an unbeliever or a doubting Thomas.

Mr. P. You hold then that there were no good old times in the past?

Mr. O. Surely not, in comparison with the present! Point out any period that you please in the world's history, and it may be shown that it is imagination only that pictures it with rosy paths and festive holidays. We exalt the past through selecting some happy event or heroic character from a thousand that were unfortunate, and we crown it with a halo of glory and bow the knees before it.

THE FALLACY OF "THE GOOD OLD DAYS" 19

Mr. P. So the present is better than the past?

Mr. O. Most assuredly! The past was a nightmare. We are just awakening into a brighter and happier day. There's more freedom and less oppression than ever before, slavery has almost disappeared from the earth, and humanity is free to work out its own salvation. Since the dawn of history there's been slow, if not steady, progress upward. Never before were there so many people as now who have right motives and are kindly disposed toward their neighbors. Intelligence is wide-spread, charity abundant, and under the smiling approval of Providence, mankind is slowly overcoming evil and preparing for a reign of righteousness on the earth.

Mr. P. Now, Optime, you've been drinking ambrosia on Mt. Olympus. How can you argue in face of the great European catastrophe that the world is growing better? Many thoughtful men are declaring that Christianity is a failure, and civilization itself is threatened with extinction. Never before even in savage warfare have such atrocities been committed, and never have the common rights of humanity been so wilfully disregarded. To consider the present to be a glorious civilization is to regard insanity as sane and hell as a most beautiful place.

Mr. O. Now, Pessimo, you always jump to the ridiculous. You are begging the question. How can you justify yourself?

Mr. P. Alfred Russel Wallace declared just before the war that in his judgment the world has made little if any progress morally during the last five thousand

years. He held that the old, primitive instincts are as strong as ever, and that whenever a crisis arises the thin veneer of civilization rubs off and reveals the ancient, racial instincts of hate, jealousy, and the thirst for revenge as strong and brutish as ever. The present war is positive proof that Wallace is right, and that the hope of a higher civilization is an unsubstantial dream.

Mr. O. Wallace is partly right, but your inference is wholly wrong. It is true that some of the deeper-rooted instincts have not been greatly modified during historic times; among them are self-preservation, the passion of love, and the tendency to fight; and while these mighty forces may be turned easily to unrighteous purposes, they are at the same time the absolute essentials of human progress. Man would be a spineless creature, doomed to extinction, without the pugnacious instinct.

Mr. P. You believe, then, in fighting.

Mr. O. Yes, indeed, under certain conditions. There will always be battles to fight. Man's struggle toward freedom has been a succession of battles with nature and with the powers of evil. The fierceness of the conflict is often the measure of his success. Though these instincts may be used for ignoble ends, it does not follow that they should be eradicated. It's a sharp blade only that cuts well, but its very perfection may invite a tragedy. War itself is sometimes inevitable, and therefore justifiable. In spite of this fearful cataclysm, there never was a time when the higher qualities of manhood were so much in evi-

dence. Sympathy, good-will, charity, and a desire for liberty and justice were never so highly developed as they are to-day. This conflict in Europe is not a struggle among men, engendered by hatred and jealousy of one another; it is a combat, on the other hand, between the leaders of autocracy who have succeeded in blinding their followers and, on the other, the hosts of democracy who are animated by the loftiest ideals of humanity. The triumph of the latter is assured. There is reason to hope that this is the last great war that will ever threaten the existence of civilization. In the words of Alfred Tennyson:

"For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be;

Saw the heavens filled with commerce, argosies of magic sails;
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens filled with shouting, and there rain'd a
ghastly dew
From the nation's airy navies, grappling in the central blue;

Far along the world-wide whisper of the south-wind rushing
warm,
With the standards of the people plunging through the thunder
storm;

Till the war drum throbbed no longer, and the battle flags were
furl'd
In the Parliament of men, the Federation of the world.

There the common sense of men shall hold a fretful realm in
awe,
And the kindly earth shall slumber, lapt in universal law."

—*Locksley Hall.*

QUESTIONS AND EXERCISES

1. Describe the school you first attended.
2. Compare the conduct of children then with their behavior to-day.
3. How did the conduct of neighbors of early days compare with that of to-day?
4. What period, if any, in history do you regard as more desirable than the present?
5. What are some of the things that make life worth living?
6. Name, if you can, any "good old time" when life held so much for so many people as it does to-day.
7. How do you regard the world's greatest conflict with respect to (1) the causes, (2) the principles involved, (3) its moral and religious aspects, (4) the outcome?
8. Under what conditions, if any, is war justifiable?
9. How do you account for Tennyson's remarkable prophecy of the war? Do you know of any other significant prophecies?
10. Do you agree with his optimistic forecast of "the Federation of the world" and universal peace?
11. Give a summary and an estimate of the controversy as it now stands.

CHAPTER IV

THE DIVORCE EVIL

✓ *Mr. Optime.* Good morning, Pessimo; I'm glad you came over. This rain to-day will give us plenty of time for discussion. You charge in your indictment of the home that marriage is entered into lightly, and its bonds so easily dissolved that the family as an institution is threatened with destruction. Don't you think your conclusion overbalances the facts?

Mr. Pessimo. Not at all; the result is inevitable.

Mr. O. But you will agree that getting married ought not to be made difficult, and that no unnecessary obstacles should be placed in its way.

Mr. P. Possibly so, but more careful thought and preparation should be given to marriage. There's no excuse for sentimental fools to "rush in where angels fear to tread," and then when the first trouble arises rush off to the divorce court to dissolve the union.

Mr. O. True enough. Sometimes, however, it is best to break the marriage ties. Where there is positive incompatibility resulting in constant quarrels, where the husband is a drunkard or a brute who mis-treats his wife, or where one or the other is sexually diseased or guilty of infidelity, surely a separation is advisable.

Mr. P. Probably, but there's no reason why the evil should become a contagion.

Mr. O. That's evident. Have you ever investigated the cause of divorce?

Mr. P. To some extent. Professor W. F. Wilcox, of Columbia University, in his monograph on *The Divorce Problem* reports that during a twenty-year period in the United States sixty per cent of the divorces were granted for sexual immorality and desertion, and thirty-seven per cent for drunkenness and brutality on the part of the husband.

Mr. O. You will agree these are justifiable causes.

Mr. P. Yes, facts are stubborn things. They refuse sometimes to let us paint rosy pictures or indulge in pleasant dreams. Do you know, Optime, that with the exception of Japan, the United States grants more divorces annually than any other civilized country? In Japan for every seven marriages there is one divorce; in the United States one divorce for every twelve marriages. In fact, since 1885 the United States has granted more divorces than has all the rest of the Christian world combined.

Mr. O. It is evident that the divorce evil has reached a critical stage, and it is time an antitoxin was discovered to counteract the disease.

Mr. P. There's no remedy in sight. Social writers agree in their references to the instability of the modern family, and many of them foretell its extinction, at least in its present form. These writers contend that monogamic marriage is doomed, that it was based upon economic and religious foundations which have disappeared, hence loose and less permanent forms of association will take its place. One writer remarks: "We

find the family life of the twentieth century in a more unstable condition than it has been at any time since the beginning of the Christian era." And Goodsell says: "It will seem in some instances that it has paid for the independence of its members the costly price of its very existence."

Mr. O. These are ominous words, Pessimo, and if there were no other side to the picture the future status of family life would indeed be hopeless. But social writers, while they admit the gravity of the situation, are far from discouraged with the outlook. They point out that there are countless homes to-day where the family unity is exemplified "in strength and beauty, and in a more spiritual oneness of mutual love and consideration" than could possibly exist under a more centralized authority. "Such homes furnish cogent reasons for believing in the future of wholesome and happy family life when the present trying period of readjustment has been safely passed." Ellwood expresses this positive opinion: "There is, however, no ground as yet for pessimism regarding the future of our family life; rather all the instability and demoralization of the present are simply incident, we must believe, to the achievement of a higher type of the family than the world has yet seen."

Mr. P. Against all such optimism I submit the facts as presented. I cannot for the life of me see how they can give comfort to any one. This immense increase in the divorce rate is a symptom of the decay of family life, and is not due to the laxity of our laws; it proves the existence of serious evils which are under-

mining the basic virtues upon which family life exists. If the present ratio of divorce continues, according to Ellwood, in 1990 one-half of all marriages will terminate in divorce, and our nation will be as corrupt as was Rome before her destruction.

Mr. O. The facts cannot be denied, Pessimo, and they must be faced squarely. Every student of social life admits the seriousness of the divorce evil and agrees that if remedies are not forthcoming the outlook for the future family is desperate.

Mr. P. Good for you, Optime. We're coming to a "unity of faith."

Mr. O. Not so fast, Pessimo. We've merely recognized the nature of the malady and found it to be serious. We do not admit that it is fatal. We are now ready to seek the causes in order that remedies may be applied.

Mr. P. Your logic is all right. Proceed.

Mr. O. As we have seen, sexual vice is the chief cause of divorce. If this ancient evil could be eradicated all related difficulties would disappear. I have thought much about the matter, Pessimo, and I believe a remedy may be offered.

Mr. P. I should like very much to hear it.

Mr. O. You will be disappointed because of its simplicity. Since coming to the conclusion that the relationship of the sexes is the secret of family trouble, I am convinced that the cause is to be found in the fact that women have been regarded as inferior beings to men, and have been held in a state of bondage or slavery during the whole of recorded history.

Mr. P. Do I understand that your chief remedy for sexual immorality is to grant equality and freedom of opportunity to women?

Mr. O. Yes, that's my contention.

Mr. P. Your hopes will be shattered, Optime. History shows that the more leisure women have the more frivolous they become, and the greater their social freedom the more abandoned is their immorality.

Mr. O. You are wrong, Pessimo. You have not read your history aright. It ought to be self-evident that the family relationship can never be permanent or happy where one of the parties to the union is a slave of the other, hence in my judgment *the complete emancipation of women* is the first step to be taken in the regeneration of the family. Accompanying this, of course, are related problems which must be solved, such as the establishment of a single standard of sex morality, resulting partly at least from instruction in sex hygiene and the status of the marriage relationship. A modern, scientific, national system of marriage and divorce must be discovered and enforced. Then, too, there is need of scientific study and insight into the economic and social problems that affect family life; and last, but not least, the need of a moral and religious renaissance.

Mr. P. A comprehensive programme, surely, but doomed to failure from the beginning. That instruction in sex matters will improve family conditions is much to be doubted. I have read somewhere that the savages who are least conscious of sex are usually the most virtuous. It is very questionable, also, that a

single standard of sex morality is ever possible of achievement.

Mr. O. Pessimo, your name should be Thomas. You are surely a mighty doubter.

Mr. P. The improvement of industrial and social conditions would undoubtedly make for the stability of family life, but there's no hope that the grasp of wealth will ever be loosened from the neck of labor.

Scientific knowledge and insight will not help a particle. We know already too much respecting the unsavory nature of the social evil and the malodorous details of divorce.

I'm inclined to admit that the greatest improvement of all would come from a moral and religious renaissance, but the race is too corrupt and irreligious to permit this possibility. Every fact, Optime, points to the inevitable conclusion that humanity is hastening to its Sodom and Gomorrah, and that already the smell of brimstone is in the air.

QUESTIONS AND EXERCISES

1. Who has the argument in this chapter? Why?
2. Why should more thought and preparation be given to marriage?
3. Look up the records in the nearest divorce court and report your findings as to (1) causes, (2) the plaintiff, and (3) the grounds.
4. What are the chief causes of trouble and dissension in the families you are acquainted with?
5. What is meant by compatibility?
6. In what particulars should a young couple about to be married be compatible?
7. Read Goodsell (pp. 464-477) and report on causes of dis-

harmony under (1) Economic dependence of wife; (2) Ignorance of the meaning of marriage; and (3) The social evil.

8. What are some of the legal grounds for divorce?
9. What may be logically inferred from statistics on divorce?
10. Why do human affairs often fail to follow the course of logic?
11. Discuss the views of Optime respecting (1) the cause of divorce, and (2) the remedies proposed.
12. To what extent do you agree with the fateful conclusion of Pessimo?

REFERENCES: *The Family*, etc. Goodsell. Chapter XIII.

Abstract U. S. Census Report for 1910. Sections on "Population, Age, and Marital Conditions."

Sociology. Ellwood. Chapter VIII.

CHAPTER V

THE BONDAGE OF WOMEN

Mr. Optime. I'm pleased to see you, Pessimo. This stormy weather will permit us to continue our discussion. I must convince you that the most serious defect of family life, from the beginning until recent times, is that women have been regarded as chattels and have been commonly sold as slaves and concubines.

Mr. Pessimo. And I claim, as you know, that the subordination of women is necessary, because the more freedom they have the more frivolous and licentious they become, and therefore the greater menace they are to the stability of the family.

Mr. O. Suppose, Pessimo, we look into the history of family relationship as interpreted by our social writers. This ought to give us data for discussion.

Mr. P. A good suggestion, Optime. Proceed.

Mr. O. Goodsell in *The Family as a Social and Educational Institution* shows that divorce is fully as common among primitive families as among the civilized, and that the most flimsy excuses are sufficient to bring about a separation, which is usually accomplished without any formalities whatever. "Marriage is regarded as a private contract," and as such may be dissolved at any time. "Furthermore, among most savage tribes the sole right of divorce lies with the

male." Now, Pessimo, if your theory is correct, divorce ought not to be common among primitive people, and family life should be exceedingly stable.

Mr. P. I don't quite see the force of your argument.

Mr. O. You claim that the more freedom the wife, the less stable the family, hence the corollary should be true: the less freedom the wife, the more stable the family.

Mr. P. Yes, it ought to work that way, and I believe that in the patriarchal family it was true. By the way, how did the male acquire this ascendancy over the female?

Mr. O. Because of his superior physical strength he was enabled to impose his will upon her; then, too, from very early times the male engaged in hunting and fighting while the wife remained at home to rear and nurture the helpless children. Frequently while the husband was absent the family was reduced to the point of starvation, hence the mother was forced to the drudgery of cultivating the soil through the use of the digging stick and the hoe, which her necessity caused her to invent. The free, easy life of the male added to his physical strength, the restricted life and drudgery of the female, who often labored in the field with her youngest child strapped to her back, reduced her strength and made it easy for her master to lord it over her.

Mr. P. That is perfectly clear, but I doubt very much that women have been treated as chattels and slaves to the extent you claim.

Mr. O. Listen, then, to this quotation from Good-

sell: "The custom of wife purchase, which is well nigh universal among savage tribes, also plays its part in lowering the position of women in the family. A woman once bought and paid for in cattle or in other property used as barter, inevitably comes to be regarded as a chattel from which the largest economic returns in labor must be wrung. To this cause of the inferior status of women should be added that of wife capture. In the almost constant warfare waged among the primitive groups the lot of the conquered males was death, that of the females was capture and enslavement. They became the concubines or lesser wives of their conquerors, and were regarded even more absolutely as property than was the purchased wife."

Mr. P. The claim is made that the women of early days were denied ownership even in their own offspring. How do you account for that?

Mr. O. This was due largely to the belief early developed that the child owed its being to the father. Howitt quotes an Australian native: "The man gives the child to the woman to take care of for him, and he can do what he likes with his own child." This view prevailed also during patriarchal times. In the Greek drama of the Furies Apollo says:

"The mother's power
Produces not the offspring ill called hers,
No, 'tis the father, that to her commits
The infant plant; she but the nutrient soil
That gives the stranger growth, if favored heaven
Denies it not to flourish."

More than twenty centuries passed before science made it clear that each parent contributes equally to the inheritance of the infant, but during that long period mothers were denied the custody of their own children.

Mr. P. Now, Optime, while I cannot share your faith in woman, I am not in sympathy with her ill treatment. How is it that women did not rebel or at least refuse to submit to marriage?

Mr. O. That was not thought of, nor would it have been possible. In that early age the family was the unit of society in a much truer sense than to-day, and outside of some family relationship the individual was virtually an outcast; besides during the half-barbarous ages of the patriarchs a woman without male protection was in constant danger of assault. "Marriage meant security and social position," and from that time until the present women have resorted to marriage for the care and physical security it afforded.

Mr. P. I understand that the Jewish family was very different from the type you describe, and that in some particulars it excelled the modern home.

Mr. O. In many respects the Jewish household was admirable. It was a religious and an educational centre; the wife generally was held in high esteem, and she directed the work of her household. The husband's authority, however, was supreme. He had almost unlimited right to divorce while the wife had absolutely no privileges in this matter. The stability of the Jewish family was due to the profound religious influence in the home combined with the high regard accorded the wife and children.

Mr. P. How did the Greek family compare with the Jewish?

Mr. O. In most particulars it was inferior. The Greek family was also patriarchal in type. It traced its descent to a common ancestor which led to ancestor-worship. The father was head of the family and keeper of the sacred fire of the hearth. The household gods or spirits had to receive offerings or they became demons dangerous to the prosperity of the home. The Greek father had the right to accept a child at birth or to reject and condemn it to exposure. Up to the time of Solon he could sell his son or daughter.

Mr. P. What was the relation of women to the household?

Mr. O. According to Goodsell: "In their conception of women and of the whole marital relation the Greeks showed a blindness, even a stupidity, which is in striking contrast to the intellectual brilliancy they brought to bear upon other phases of life."

Mr. P. But, the mighty Greek immortals, the models and teachers of humanity, surely, they were above reproach in their marital relations.

Mr. O. The same author states: "Greece while neglecting the education of wives and respectable women freely granted to dissolute women the intellectual training so lacking in their wives, and Greek statesmen and scholars eagerly sought the more stimulating society of these attractive *hetairæ*, nor did public opinion condemn them."

Mr. P. What was their practice respecting marriage and divorce?

Mr. O. Marriage was a contract entered into for family purposes, and arranged for by the parents. Neither the state nor religion interfered. The bride and groom rarely saw each other before the wedding-day, hence no love-making or sentiment was indulged in. This reacted greatly against married happiness; besides, the bride was shy, immature, and totally uneducated for her duties as homemaker.

Mr. P. This want of knowledge and seclusion must have insured, however, a high degree of sexual morality in Greek wives.

Mr. O. On the contrary, history tells us they were not strongly virtuous, but showed great lack of sexual restraint. One writer remarks: "Purity cannot be secured through ignorance and seclusion."

Mr. P. I'm greatly surprised. I always supposed that Oriental seclusion developed a high type of personal chastity in women.

What was the practice in divorce?

Mr. O. Like marriage it was a private, family affair, not under the authority of religion or the state. The husband might divorce his wife in the presence of witnesses if he found her unattractive or uncongenial. If surprised in the act of adultery, the husband might put the wife to death; but adultery on the part of the husband, or even open resort to the house of the *hetairæ* gave the wife no ground for divorce—only in case of gross neglect or continued cruelty on the part of the husband could the wife secure a separation.

QUESTIONS AND EXERCISES

1. What do you gather from this chapter?
2. To what extent is Optime making his promise good?
3. Look up references and report on the early status of women.
4. Report on forms of marriage, Goodsell, pp. 25-28.
5. Look up Mendel's law respecting the equal inheritance of character from each parent.
6. To what extent do women still marry for physical support and social advantage?
7. Report on (1) rights of husband and wife, and (2) Jewish home life, Goodsell, pp. 64-76.
8. See the Greek view of marriage and the relation of husband and wife, Goodsell, pp. 86-94.

REFERENCES: Selections from Goodsell, chapters II, III, and IV.

Read Ellwood, portions of chapter VI.

CHAPTER VI

THE ROMAN FAMILY

Mr. Pessimo. I've just looked up my Roman history, Optime, and I feel sure that a clear-cut picture of the Roman family will cause you to revise your notion of ancient family life, and force you to admit its superiority over the modern family.

Mr. Optime. I am glad to admit that the early Roman household was the most favorable type of the patriarchal family known to history, and that it embraced many admirable qualities which the modern home would do well to emulate.

Mr. P. In contrast with the loosely organized home of to-day the Roman family was highly unified. Members of the modern family have an exaggerated idea of equality with the disposition to assert their rights and so weaken the family unity; as soon as the children become self-supporting they throw off parental authority and shift for themselves. In the Roman family all authority resided in the oldest male head, who was the priest of the family ancestor-worship, and in him was vested all legal rights as well as the sole ownership of family property. This organization preserved the unity of the family and gave to it a permanency which is painfully lacking in the modern home. Think of the contrast, Optime. This family organization persisted for half a thousand years. Our family life changes

with our fancy and in accordance with the prevailing style.

Mr. O. You do well to praise the Roman family, Pessimo, but you must not allow your enthusiasm to blind you to its defects. You must not forget that many influences besides that of the home entered into Roman civilization, and that each of these contributed something to the strength and unity of family life.

Mr. P. I do not quite follow you. To my way of thinking, the Roman family itself was the centre of all activity, and from it radiated all the virtues that made for Roman civilization.

Mr. O. It would be more nearly true to say that the nature of Roman civilization determined the family organization, since, as you know, a part is never equal to the whole. Therefore, the Roman family cannot be understood until we know what factors entered into Roman life. Undoubtedly the family organization embraced more factors of that life than did any other part; hence, the family constituted the most important factor of Roman civilization.

Mr. P. And the modern home is weak, then, because it is the centre of so few of the activities of civilization?

Mr. O. You are improving wonderfully, Pessimo.

Mr. P. The Roman family was truly a centre of energy, it embraced religious worship, education, legal practice, and industrial activity. The family ideals were stern, simple, and wholesome, but to my mind the authority possessed by the head of the family was the secret of family strength and unity.

Mr. O. Be careful, Pessimo, you're wandering again from the straight and narrow path.

Mr. P. Yes, we never could agree on the question of authority. I'm convinced, however, that the stern discipline and the perfect obedience exacted of both wife and children were responsible chiefly for the superiority of the Roman family. Writers claim that divorce and family desertion were practically unknown, and that the older children were never known to break away from the family relationship.

Mr. O. The fact is, Pessimo, that this authority was too absolute, and it prevented the development of initiative and self-control on the part of the women. We shall see that during the days of Imperial Rome, when women obtained their freedom, they were so unaccustomed to its exercise that they abused it most shamefully. Listen to the words of the great censor, Cato: "The husband is the judge of his wife. If she has committed a fault, he punishes her; if she is caught in adultery, he kills her; but if she catches him she would not dare lay a finger upon him, and indeed, she has no right." No, Pessimo, you must look to other things than authority for the high moral qualities of Roman life.

Mr. P. What factors, for example?

Mr. O. One was the profound respect accorded the Roman matron. James Bryce declares: "One can hardly imagine a more absolute subjection of one person to another who was, nevertheless, not only free but respected and influential, as we know that the wife in old Rome was." When the young bride was

lifted over the threshold of her husband's home, she turned and faced him with the solemn words, "Where thou art lord I am lady"—and this was no idle boast. Unlike the Greek wife, she ruled over her household. She occupied the central room (atrium) of the house, and here she spun and weaved and directed the labors of her household. She was guardian of the family honor; she shared with her husband in the education of her children, and officiated beside him as priestess in the family worship. In opposition to Oriental custom, she was permitted her personal freedom, and when she walked abroad, robed in the *stola maternaless*, men made way for her as she passed as a mark of respect for a matron of Rome. The state erected a statue to the memory of the Roman matron, Cornelia.

Mr. P. We cannot agree in this matter, Optime. In my opinion the high virtues of the Roman matron were due more to her obedience to authority than to the exercise of this freedom.

Mr. O. This also must be noted: A large proportion of the people were farmers, who owned and tilled their own land. This prevented the concentration of population in cities, where, as is well known, the tendency is toward social vice and degeneracy.

Mr. P. Yes, that's a good point.

Mr. O. Furthermore, during the early centuries of Roman history there was an urgent need of a rapid increase in population, especially for soldiers to protect the commonwealth. This necessity placed a premium on children, particularly males, and made child-bearing praiseworthy.

Mr. P. It sounds reasonable.

Mr. O. That accounted largely for the fact that the early Romans disapproved celibacy, and that prostitution and divorce were infrequent.

Do you know, Pessimo, that divorce is four times as great in modern childless homes as it is among families having children?

Mr. P. Where are you leading me, Optime?

Mr. O. At an early period, also, Rome evinced a genius for jurisprudence. The enactment of the *Laws of the Twelve Tables* marked an epoch in the world's history; thereafter law and order were destined slowly to replace force, and justice to take the place of license. The Tables, together with other laws and codes that followed, earned for Rome the proud title of lawgiver to the nations. Do you not agree, Pessimo, that much of the stability of Roman family life was due to these laws?

Mr. P. There seems no escape from that conclusion.

Mr. O. Then you will admit further that the superiority of the Roman family was due to many related factors, and that the question of authority was probably not very important after all.

Mr. P. I'm not so certain of that. The explanation must be given as to why this high ideal of Roman life did not persist and save the empire from decay and final destruction. Probably the disintegration of one factor only was a sufficient cause. You may be forced to acknowledge, after all, that the trouble was precipitated, if not actually caused, by the breaking down of the authority of the home and the consequent freeing

of the women, who thereupon became degenerate and licentious.

Mr. O. State your fears more clearly.

Mr. P. During the Imperial days of Rome the sacred ceremony of marriage, known as *manus*, was broken down and almost disappeared; the form known as *usus*, which was "marriage by consent," gradually took its place. This resulted in the abolition of the authority of the husband over the household, and left the Roman matron "to all intents and purposes a free agent, controlling her own actions, and to some extent her property." You must know, Optime, that this change marked the beginning of the downfall of Rome.

Mr. O. The change in the marriage ceremony, *Pessimo*, was not in itself injurious, because out of it arose the highest ideal of the marriage relationship known to the ancient world. To quote Goodsell: "Before noting the abuses which crept into family life in the days of the Empire it would be well to recognize the worthy ideal of marriage which prevailed during the late Republic." That the ideal was not realized in many instances does not impugn its high and honorable character. This conception of marriage made the wife the equal of her husband, and recognized her right to the full and free development of her powers as an individual having responsibilities and privileges. James Bryce defined the free Roman marriage as "a partnership in the whole of life, a sharing of rights both sacred and secular."

Mr. P. To what, then, do you attribute Roman degeneracy?

Mr. O. After Rome reached her ideal of world conquest and "sat upon her seven hills and ruled the world," she was unable to project any other ideal worthy of her mighty ambition. She, therefore, settled down to enjoy her ill-gotten wealth. Rich Romans bought or seized most of the small farms to add to their country estates, slaves did most of the labor, and consequently a large group of landless men flocked to the cities. One writer remarks: "Such conditions do not furnish favorable soil for the growth of healthy ideals of civic or of family life. Men and women alike were infected with the dry rot of selfishness and a frenzied pleasure-seeking." Soon they came to look upon the earlier, almost religious, conception of family duties as troublesome and out of date; in consequence concubinage and prostitution grew rapidly, and "in time the vices of the men infected the women" and produced what the poet Juvenal described as "the cruellest and most wanton women of antiquity."

Mr. P. On the contrary, this sex immorality and resulting degeneracy must have been due to the equality and liberty of action granted the women. So lax became the sex relationship and so shameful the prevalence of divorce that one writer mentions as the boast of a certain woman that she "counted her years by the number of husbands she had had." St. Jerome states that he had seen a man in Rome living with his twenty-first wife, and this man was her twenty-second husband. It is said "men changed their wives as their garments." Now, Optime, I submit that this is sufficient proof that women cannot safely be granted

equality and freedom, and that a strong central authority is needed at the head of the household. Here you have the actual results of the emancipation of women which you so warmly champion. I hope you will not be so anxious now to repeat the experiment.

Mr. O. Oh, Pessimo, you are hopeless! You forever "place the cart before the horse." Your charge is directly refuted by Goodsell, who declares: "It cannot be too emphatically pointed out that the evils characteristic of sex relations and family life in the Roman Empire were signs of the general social and moral degeneracy of the times, rather than the direct outcome of the increased liberty accorded women."

When a nation becomes morally decadent every institution of society is affected. Marriage and sex relationship suffer first of all. Fully a dozen factors contributed to cause the destruction of Roman civilization; one of these was sex immorality. To attribute the downfall to one factor alone—the immorality of women—is sheer perversity. This insult to womanhood is one of the historic slanders of the ages which the quickened conscience and chivalry of the present should hasten to repudiate.

QUESTIONS AND EXERCISES

1. State the elements of strength and of weakness in the Roman family organization.
 2. Why cannot family life to-day be organized in a similar manner?
 3. What other factors besides the influence of the family entered into the early civilization of Rome?
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4. Why is a young, progressive nation likely to be stronger in morals and personal virtue than an old, static civilization?
5. Account for the respect shown the Roman matron.
6. Assign for special report: A parallel between Roman women of the empire and certain modern American women. (See Goodsell, pp. 150-152.)
7. Discuss the question: Resolved, that the destruction of Roman civilization was due, not to the freeing of her women, but to the general decay of her institutions.
8. What is the status of the controversy at the close of this chapter?

REFERENCES: Selections from Goodsell, chapter V.

Selections from Ellwood, chapter VII.

CHAPTER VII

EARLY CHRISTIANITY AND MARRIAGE

Mr. Pessimo. Now, Optime, in order to prove to you that there were some "good old times" in the past, I want to cite to you the influence of early Christianity on marriage. The Christian church declared purity to be the chief of all virtues, and strenuously opposed the pollution of marriage, which was so common in pagan Rome. Time and again the Church Fathers proclaimed that the "lifelong union of one man and one woman" was the only form of sexual relationship sanctioned by the church. Adultery was condemned unsparingly, and faithfulness in marriage was enjoined upon the husband as well as upon the wife. St. Jerome and St. Augustine expressly state "that among Christians what is not permitted to the woman is equally prohibited to the man." You should note the fact, Optime, that the Christian church is the first authority to proclaim and insist on a single standard of sex morality, and during the first three centuries of its existence it did enforce the single standard upon its members, punishing the guilty husband as well as the guilty wife with exclusion from the church. Do you not agree, Optime, that the apostasy of modern Christians from this high doctrine is chiefly responsible for the family difficulties of to-day?

Mr. Optime. Your argument, Pessimo, is impressive and sound at least in one respect. All honor is due the church for its emphatic stand on sex morality and equality; this is a fundamental principle upon which the progress of the race depends. But you will not misunderstand me, will you, if I find it necessary to criticise the early church respecting some of its beliefs and practices concerning the family?

Mr. P. Certainly not; we must get at the facts.

Mr. O. That the motives of the early Fathers were right there can be no doubt, but owing to the imperfections of human nature, and to a wrong interpretation of certain passages of Scripture, the lofty ideals of marriage were not consistently practised except for the brief period you mention, and these ideals had no influence whatsoever upon the pagan world. To the shame of Christianity writers point out that probably the single standard of morality was no more flagrantly violated in the pagan world than it has been among Christian nations almost to the present time.

Mr. P. Yes, but the church must not be condemned for the imperfections of human nature. You admit that it has stood consistently for the sacred character of marriage and for the highest ideals of sexual purity.

Mr. O. No doubt of that.

Mr. P. Likewise the church was the first to insist upon the sanctity of human life. It condemned unspareingly the common Roman practice of child exposure and infanticide. Do you know, Optime, that it was the heartless custom to bring new-born children, particularly girls, by the hundreds to a certain column in

Rome, where they were left to perish or to meet the worse fate of adoption by professional panderers, who brought them up as prostitutes or sold them into slavery? The church hurled the lightning of its wrath against this impious practice and visited its severest penalties upon the guilty.

Mr. O. Yes, I'm perfectly aware that Oriental nations, as well as Greek and Roman, held human life of little account, especially that of the "female of the species." The church deserves all praise for its fearless opposition to this view.

Mr. P. You are ready to admit, then, the superiority of these times over the present?

Mr. O. Not by any means. You're a perfect leech, Pessimo, in sticking to your point. I freely admit the ideal superiority of Christian belief respecting the marriage relationship, but in actual practice the reality has lagged so far behind the ideal, that the relation of the sexes among Christians has been little better than among pagan nations. No, Pessimo, times were not better then than now. The few lonely Christians of that day were driven from pillar to post, and had no place to lay their heads. If good times are to be estimated by the amount and extent of happiness possessed by a people or a nation, then the early Christians enjoyed a very painful existence. You forget, also, that this high ideal of sexual purity was accompanied by a certain condition that made its practice impossible.

Mr. P. I do not follow you.

Mr. O. I refer to the low estimate placed on woman.

Have I not pointed out that there can be no ideal sex relationship much less sex equality where one party to the contract is a degraded being?

Mr. P. It sounds like an echo, Optime.

Mr. O. The early Church Fathers taught that women were degraded and sinful creatures, that they were dangerous seducers of men and the primary cause of their downfall. Women must, therefore, seclude themselves, dress in sober garments, veil their faces, and walk shamefacedly before men. Now, Pessimo, how does this doctrine and sex equality harmonize?

Mr. P. How do you account for the discrepancy?

Mr. O. The interpretation of the Bible story of the Fall was primarily responsible for this belief. Tertullian expresses the prevailing view in this bitter invective: "And do you not know that you are each an Eve? The sentence of God on the sex of yours lives in this age, the guilt must, of necessity, live too. You are the unsealer of that forbidden tree, you are the devil's gateway, you are the first deserter of that divine law, you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert, that is death, even the son of God had to die." This villainous doctrine, Pessimo, is responsible for much of the sorrow and degradation of women since that fatal day. A pestilence of evil has followed in its wake. To man's superior physical strength it has added brutality; to his natural arrogance it has given churchly sanction. As a result through the dark centuries that have passed, women have come to be regarded as sinful

creatures, possessed of no inherent rights which man was bound to respect, and fit only to minister to his pleasure.

Mr. P. This intolerance of woman, however, had one favorable result—it taught many good men to subdue their passions, to renounce women, and to devote their lives exclusively to the church.

Mr. O. Is that your idea of goodness, Pessimo? To my way of thinking, celibacy and monasticism are among the most delusive practices of humanity. They impose unnatural conditions on men and tend to subordinate, if not debase, the marriage relationship. If nature sanctioned these institutions, then she would have created sexless men, fit only to be drones in the hive of life.

Mr. P. But we have the authority of St. Paul to the contrary. He derived much satisfaction from the fact that he was unmarried. He writes: "For I would that all men were even as I myself, I say therefore, to the unmarried and widows, it is good for them if they abide even as I." You will not be disposed, Optime, I hope, to challenge the evidence of Holy Writ?

Mr. O. My dear Pessimo, if you felt a thousandth part of the suffering that Christian women have endured because St. Paul was a bachelor, who hated womankind, you would not ask that question. Men no longer sift the Scriptures for some isolated passage to prop up some pet notion they possess, and then proceed to build upon it a doctrine or establish a practice. Upon the general spirit and the supported doctrine of Scripture we may build firmly, but whenever a passage

contradicts the entire experience of the race, it must be disregarded. When a bad idea receives saintly sanction, Pessimo, the very devils themselves must chuckle with glee.

Mr. P. You exaggerate the evil, Optime.

Mr. O. I wish to heaven that it could be exaggerated! Because St. Paul had an acid taste in his mouth whenever he thought of women, is it not despicable that every woman since that day must drink her cup of bitterness!

Mr. P. You forget, Optime, that the acid is confined to her tongue.

Mr. O. A noted writer remarks: "Celibacy bred a contempt for womanhood and assailed the integrity of the family." Goodsell fittingly points out, "Teachings such as these from Christian leaders in high places, bore their inevitable fruit. A blow was struck at the purity and honorable nature of the married state from which it had not recovered at the close of the Middle Ages," and he might fittingly have added, "even down to the present time." Nowhere did St. Paul or the Church Fathers teach that a real marriage must be consummated between equals, and that it is both a spiritual and physical union, one part of which is incomplete without the other.

Mr. P. You fail to remember, Optime, that the little band of early Christians were struggling "to realize on earth the pure ethical teachings of their Master"; and they found themselves in the midst of a corrupt and degenerate society, shamelessly lax in sex matters, hence it appeared to them that the love of the sexes was "the root of all evil." So to avoid gross immorality

and to guard against worldly absorption in the joys and sorrows of family life, "it were better to abjure marriage and to wed oneself to the unseen spirit of the church." Hence absolute virginity was regarded as a state of purity especially pleasing to Christ. Under the circumstances were they not justified in this belief?

Mr. O. My dear Pessimo, nothing justifies such a repudiation of human instincts. This attitude of the early Christians is responsible primarily for the increased false modesty, if not the shame, with which society regards everything pertaining to the sexes. It has culminated in an actual taboo of the entire subject. Adolescents are not permitted to know anything respecting the nature of sex, and young married people are left in total ignorance of its true relationship. Probably nothing else has contributed so greatly to hinder a correct conception of marriage as this false notion. No, Pessimo, the entire doctrine of celibacy is a fallacy and its practice one of the most pathetic perversions of human nature.

QUESTIONS AND EXERCISES

1. Account for the sanctity of the marriage relationship held by the early Christians.
2. Why was this high ideal not generally achieved?
3. Why were women of that day held in such low esteem?
4. Look up references and hold a discussion on the question of celibacy.
5. Make a special report on monasticism.
6. What has been the consequences of the repudiation of sex?

REFERENCES: Selections from Goodsell, chapter VI.

Selections from Ellwood, chapter VII.

CHAPTER VIII

THE FAMILY DURING THE MIDDLE AGES

Mr. Pessimo. By declaring marriage to be a holy sacrament, the church added materially to the dignity and sacredness of the family relationship.

Mr. Optime. Undoubtedly, though it must be noted that Christian marriage, like pagan, rested upon the free consent of the contracting parties, and it was not for centuries regarded as a religious ceremony; not until the twelfth century did the church establish its authority over marriage and divorce. From the first, however, it claimed the right to hallow the union through bestowing its blessing upon the contracting parties.

Mr. P. Insisting as it did on the single standard of morality, the church gradually reduced the causes for which divorce could be granted and came at last to proclaim that adultery, particularly on the wife's part, was the only legitimate ground for divorce, and through the spread of the doctrine that marriage was a sanctified union, there slowly developed the idea that it should be a permanent one which could not be dissolved on any ground whatsoever. This certainly made for a stable condition of family life, superior to anything we have yet encountered.

Mr. O. There's merit in your claim, but the facts are that the freedom of divorce granted by Roman law

prevailed for many centuries, and the church could only threaten the awful penalty of excommunication for divorced persons, but was helpless to impose the penalty. In the twelfth century the civil law was made to conform to canon law, and thenceforth divorce was prohibited, theoretically at least, for any cause whatsoever.

Mr. P. Was this not a momentous contribution to the stability and sacredness of the family?

Mr. O. Unquestionably. It restricted divorce immeasurably; but a serious doubt arises as to the sufficiency of the doctrine upon which it is based, for certain it is that the church has made but a sorry success in its efforts to prohibit divorce. The authority and prestige of the church has been inadequate to overcome the deficiencies of human nature, and thus accomplish the impossible. The doctrine presupposes a harmony of conditions and a perfection of humanity which were impossible of realization. The sacramental character of marriage, according to the early Fathers, rests "upon the belief that marriage is the special symbol of the perpetual union of Christ with his Church," and is upheld by the passage of the Gospels: "What therefore God hath joined together let not man put asunder." Hence it was assumed that marriage is an "everlasting covenant entered into for time and eternity."

Mr. P. The carrying out of this high ideal, it seems to me, would solve the divorce evil and give to the home the permanency and sanctity it so much needs.

Mr. O. Unfortunately, the enacting of a law, or the

enunciation of a principle, no matter how just or fundamental, is not sufficient to overcome an evil unless it can grapple successfully with all the conditions involved. What is needed to ameliorate the status of the family is not so much stringent laws on marriage and divorce as the development of right attitudes and ideals in the minds and hearts of humanity. The proof is seen in the fact that in spite of law and doctrine the actual custom respecting marriage and divorce in the church for a thousand years was little above the pagan practice.

Mr. P. How do you make that out?

Mr. O. Plenty of evidence may be cited to show that up to the tenth century women were openly bought and sold in marriage. An Anglo-Saxon law of 600 A. D. states: "If one buys a maiden, let her be bought with the price, if it is a fair bargain; but if there is deceit, let him take her home again and get back the price he paid."

Also: "If a man carry off a freeman's wife, let him procure another with his own money, and deliver her to him." To avoid any misunderstanding, the price of a woman sought in marriage was fixed in the Saxon laws of the ninth century at three hundred shillings. There was not much room here for romance or love, or for the realization of the doctrine that marriage is a divine sacrament that should endure forever.

Mr. P. But this was sporadic, not a common practice, I hope.

Mr. O. Unfortunately, it was the custom. Among the German peasantry the expression "to buy a wife"

was in common use during the Middle Ages. The betrothal ring of modern times is a survival of the purchase money paid for the bride. In certain Teutonic tribes "the father handed over his daughter to her husband together with certain objects, such as a sword, hat and mantle, which served as symbols of the power over the person of the woman. The husband then very ungallantly trod upon his bride's foot as a mark of his newly acquired authority."

Mr. P. I thought the church performed the marriage ceremony.

Mr. O. The church opposed the common custom, but could not control it. For many centuries the father gave the bride in marriage. Afterward it was customary for the bride to select a guardian, usually a relative or even a friend, to give her away; this was common during the thirteenth century. Often the simple marriage ritual was recited by the chosen guardian, and sometimes by the bride and groom themselves, who thus, to all intents and purposes, married themselves. The simple words spoken were: "I take thee to be my wedded wife," and "I take thee to be my wedded husband." Out of this *self-gifta*, as it was termed, has grown the common-law marriage of England and America.

Mr. P. Of course the church objected to this procedure.

Mr. O. Strenuously, indeed. It strove to impress the sacred character of marriage, and gradually the custom grew of having the *gifta* take place at the church door in presence of the priest. After the thirteenth

century in continental Europe the clergy became the chief factors in the ceremony, and the priest, not the parent or guardian, gave the woman to the man, using the solemn words in the Latin tongue: "I join you in the name of the Father, the Son, and the Holy Ghost, Amen." In England, however, the stubborn Anglo-Saxon has held to his right, even to the present day, of giving his daughter away in marriage (Anglican marriage service).

Mr. P. This is interesting and new to me. What was the relationship of husband and wife during that period?

Mr. O. According to Goodsell the people were coarse in their manners and greatly lacking in refinement. He says: "Sorry is the showing made by the burghers' wives of the fourteenth century, who are depicted as poorly educated, ill-tempered, and gross in speech and manners. The men are likewise coarse and tyrannical in their treatment of their wives." It seems that the women carried on their spinning in groups and often took to gadding about or to meeting together in taverns of the town. The husbands objected to this as an infringement of their rights and often chastised their wives and sent them home. "For the law of the age permitted a husband to beat his wife into submission so long as he broke no bones nor destroyed an eye."

QUESTIONS AND REFERENCES

1. How did it come about that adultery was regarded by the church as the sole cause for granting divorce? (Matt. 5 : 32.)
2. On what grounds finally did the church come to regard

marriage as "an everlasting covenant," which could not be dissolved on any grounds?

3. What was the actual practice respecting marriage and divorce?
4. Give examples of the low regard held for women.
5. How did the *self-gifta* marriage originate?
6. Give examples of the lack of refinement in the fourteenth century. Goodsell, pp. 231-232.

REFERENCES: Selections from Goodsell, chapter VII.
Any good European history.

CHAPTER IX

MARRIAGE AND THE REFORMATION

Mr. Optime. You can scarcely imagine, Pessimo, with what contempt women were regarded during the long centuries preceding the Reformation. The popular proverbs about woman reflected the low esteem in which she was held.

A saying in Bologna was that a woman is paradise on earth, but "purgatory for the soul, and hell for the purse."

According to De Maulde, "the husband ought always to take the helm, imbecile, madman or rake though he be; woman is born to obey, man to command."

"Woman, good or bad, needs the stick," was an ancient proverb in Tuscany, "and its observance was general throughout Western Europe."

Mr. Pessimo. Why didn't she rebel against such intolerable conditions?

Mr. O. She had little choice in the matter. Both law and custom were against her. If she showed signs of rebellion, it was an easy matter for her "lord and master" to tighten the fetters of her bondage.

Mr. P. Probably this subordination had some redeeming qualities; undoubtedly it produced a higher relationship of the sexes than we have found heretofore.

Mr. O. On the contrary, the standard of sex mo-

rality was as low as it well could be. One writer estimates that in London alone there were fifty thousand prostitutes, not counting the mistresses kept by men of wealth. On the Continent the custom of buying slave girls for mistresses in the markets of Venice was quite common, and illegitimate children were said to be so numerous as scarcely to occasion comment.

Mr. P. I'm astonished. Didn't either the law or the church stand for decency? Were there no rights guaranteed to women?

Mr. O. Yes, of course, the right to live and to be subject to their husbands.

"So late as 1663 the age-long right of a husband to inflict bodily chastisement upon his wife was upheld by the courts." In many countries this right still exists.

According to a statute then in force: "Every married woman is regarded as a minor, and cannot do any deed which affects her real or personal property without the consent of her husband. By marriage all her goods and chattels become vested in her husband and he has sole power over them."

Since the time of St. Paul the church has made no effort to ameliorate the condition of woman. Instead, it has acquiesced in her subordination and refused to acknowledge her equality with man.

Mr. P. The attitude of the Roman Church, however, was favorable to women. It exercised the full power of its authority to improve the relationship of the sexes and attempted to make marriage a sacred ordinance.

Mr. O. It did this to glorify the church, not to benefit women.

It attempted to put into operation principles which were too lofty for the observance of a sinful generation. In this effort, which lacked both an understanding of human nature and of practical common sense, it almost destroyed its usefulness and came close to wrecking its own existence.

Mr. P. Where are you drifting?

Mr. O. I'm merely following your lead. In order to check irregular marriages, the church, in the middle of the sixteenth century, passed the famous decree of the Council of Trent, which provided that all marriages not celebrated by a priest in the presence of two or more witnesses should be null and void. Not content to let well enough alone, it further declared marriage to be a mystical sacrament ordained of God, and as such could not be dissolved on any grounds.

Mr. P. Didn't this improve the status of women through adding to the stability of marriage?

Mr. O. You're slow to grasp the argument, Pessimo. Can't you see that if an ideal like a bird soars so high that men can scarcely see its flight, their necks soon cramp in the effort, and they refuse to follow it at all? The attempt of the church to observe this high doctrine was a complete failure, and resulted in all kinds of deceit and subterfuge. The church was soon led to grant annulment of marriage to all within the ninth degree of consanguinity, and later it declared that a legal marriage could not exist between those who were *spiritually related*. Almost any couple desiring divorce

could hatch up some sort of spiritual relationship, hence this would-be solemn and sacred marriage covenant was reduced to the absurdity of a farce.

Mr. P. Such abuses, I hope, were speedily remedied.

Mr. O. Not until Martin Luther through the power of his eloquence set loose the forces of the Reformation.

You are aware, of course, that the abuses of the church were so flagrant that a revolt was inevitable. "The clergy were untrue to their vows of celibacy, and many of them lived in concubinage in return for a yearly tax paid to the bishop."

Rich people and those in authority were able to procure divorces on the most flimsy pretexts. Soon it became a common practice to sell "indulgences," and the church did a thriving business in bartering away divorces. Sacrilege such as this gave content to the fiery message of Luther and furnished the needed tinder for the conflagration that followed.

Mr. P. That's clear enough, but, on the other hand, I'm strongly of the opinion that Luther and the Protestant Churches that followed undermined the marriage relationship, and so injured irreparably the sacredness of that covenant.

Mr. O. On the contrary, Luther and his followers added to the stability and sacredness of marriage. They evidenced also a knowledge of human nature and of the practical common sense required for true leadership. The Protestant world refused to regard marriage as "a mystical sacrament," but considered it rather "a civil contract necessary to society and blessed of God."

The church, therefore, should not dominate in this matter, but leave it "to the usage and custom of the state."

Mr. P. Luther was led to this radical stand, no doubt, because of the evils and abuses that grew out of church jurisdiction in marriage. He did not believe, I understand, that the authority of the state in marriage was superior to that of the church.

Mr. O. Unquestionably, the abuses you mention had much to do with his extreme stand in favor of the state. On many occasions he spoke of marriage as a "spiritual union, ordained and founded by God," and he consistently taught that marriage and the family constitute the very foundation-stones of human society, without which they would "fall to pieces." Furthermore, Luther took the radical step of declaring the right of the clergy to marry, and he set the example himself by marrying a nun who had escaped from a convent. Civil writers regard Luther as the most influential agency in bringing about civil marriage. His view seemed to be that marriage should be regulated by the state and sanctified by the church.

Henceforth, Pessimo, there should be more stability to marriage and a consequent improvement in the status of woman.

Mr. P. I must confess that I am still at a loss to account for her subordination as revealed in the early part of our discussion.

Mr. O. It ought to be perfectly clear to you now that her subjection is due to the combined influence of custom and the church, as well as tradition and law.

All of these agencies have regarded woman as an inferior being, who for her own good needed to be held in subjection.

Man, too, on the one hand, has been brutal with her; on the other, he has flattered, cajoled, and chucked her under the chin until she has come to believe that she is indeed "the ivy that nature designed to twine lovingly around the oak." She has been told so long that her supreme duty is to look sweet and appear beautiful, and so attract and minister to the pleasure of man, that she has come almost to believe it. In truth, so persistent has been this fallacy that even Mother Nature herself has been nearly imposed upon —she has been tempted to transmute this fallacy into a racial character, and so send it hurtling down the ages.

Mr. P. Isn't that just what has taken place, Optime? I doubt very much that woman will ever overcome this handicap of custom.

Mr. O. No, happily, this delusion is but temporary. A racial trait cannot be fastened on humanity in a dozen centuries; on the other hand, a single generation of correct training and education would consign this fallacy to oblivion and permit the real character of woman to reveal itself in characters of gold.

QUESTIONS AND EXERCISES

1. Account for the contempt with which women were regarded during this period.
2. Look up and report on Luther before the Diet of Worms.
3. Assign for special report, *Indulgences*.

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4. Should marriage be controlled exclusively by either the church or the state? Why?
5. Show with Luther that the family constitutes the foundation-stones of society.
6. What agencies have combined to hold woman in bondage?

REFERENCES: Selections from Goodsell, chapters VIII and IX.
Any good European history.

CHAPTER X

DIVORCE LEGISLATION

Mr. Optime. Do you know, Pessimo, that the claim is made that sexual immorality in England has been greatly increased through adherence to the old Roman Church canon law respecting divorce? The poet Milton, among others, made an impassioned plea for greater freedom in matters of divorce, holding that the impossibility of securing divorces leads to an abnormal amount of infidelity among married people and tends also to discourage others from marriage.

Mr. Pessimo. I've always had the impression that difficulty in securing divorce was a necessary safeguard to the stability of the marriage relationship.

Mr. O. Listen, then, to the testimony of Howard in his *History of Matrimonial Institutions*: "It is a striking illustration of the completeness with which in social questions the English mind was dominated by theological modes of thought that no change in the law of divorce was effected until the present century (nineteenth), yet there was a crying need of reform. The rigid tightening of the bonds of wedlock seems to have produced its natural fruit. Immorality grew apace. The lot of married women became harder even than before the Reformation. This was due to the conflict

between the church courts which alone had the right to grant divorce, and the civil courts that occasionally interfered, especially in cases that involved dower."

Mr. P. But this was remedied later, I believe.

Mr. O. Yes, by the middle of the nineteenth century even conservative Englishmen were convinced that marriage should not be regarded as an indissoluble bond, and were in favor of more liberal legislation. "In 1857, despite the most bitter opposition of the church party, jurisdiction in matrimonial cases was entirely removed from the spiritual courts and placed in the hands of a civil court." But note the injustice of the law, Pessimo: while the husband was granted the right of absolute divorce in case of the adultery of his wife, the wife was granted divorce only if the husband's adultery were aggravated by cruelty or malicious desertion for at least two years. The great statesman Gladstone earnestly attacked the bill, and the attorney-general who introduced the bill admitted that it inflicted injustice upon women most wrongfully, and without cause, "and might be considered opprobrious and wicked"; nevertheless, the act passed, and it has determined the practice of divorce in England up to the present time.

Mr. P. I thought that Englishmen always stood for "fair play."

Mr. O. We must never expect "fair play," Pessimo, where women are concerned. Another cause of trouble in England is due to the fact that the remarriage of divorced persons is legal according to the civil law, but illegal in ecclesiastical law. This leads to

bitter conflicts of authority, but the controversy goes on; neither side is willing to yield to the other.

Mr. P. That's a most ridiculous condition. You would expect more consistency from sane Englishmen.

Mr. O. It's because they're dealing with their women; in everything else "fair play" is the rule.

There is evidence, however, of an awakening even in England. A commission on divorce made a report in 1912 in which the majority recommended that absolute divorce be granted on six grounds: (1) Adultery, (2) desertion for three years or more, (3) cruelty, (4) incurable insanity, (5) habitual drunkenness, and (6) imprisonment under a commuted death-sentence. Further, that the courts should declare marriage null and void in case of (a) unsound mind, (b) epilepsy, (c) specific disease, (d) when marriage is a fraud upon the husband, (e) wilful refusal to perform the duties of marriage. The commission also held that facilities for bringing divorce cases should be provided, that divorce proceedings should not be published until the conclusion of the case, and that judges should hear the case without a jury. Quite hopeful is the fact that a large majority of the commission earnestly favored equalizing the rights of husband and wife in respect to obtaining divorce, and further sensibly concluded: "In our opinion it is impossible to maintain a different standard of morality in the marriage relation without creating the impression that justice is denied women, an impression that must tend to lower the respect in which the marriage law is held by women."

Mr. P. Did this become law?

Mr. O. It seems not yet. In fact a strong minority report prevented action for the time being. This minority held for a continuation of the present situation, in which an absolute divorce cannot be obtained on any grounds short of adultery; the fear was expressed that otherwise the flood-gates would be opened and divorce become frequent on easy grounds of mutual consent. And, strange to relate, the leading newspapers of England supported the minority report. "*The Manchester Guardian* held up the United States as an awful example of the effects of loosening the marriage bond."

Mr. P. Yes, I remember reading the account, and to my mind the *Guardian* was right; it declared that even if there is a popular demand in England for more liberal divorce laws—"it would be impossible to accept solutions of the problem which would strike a deadly blow at the purity and stability of family life—and approximate the English law of divorce to that which obtains in the United States, where the percentage of dissolution is forty-three times what it is in England and Wales."

Mr. O. Such statistics, Pessimo, make us ashamed of the prevalence of divorce in our country, but as Goodsell points out: "In this connection it might be well to inquire whether the low rate in England necessarily indicates that domestic life in that country is happier or more successful than here. It seems highly probable that were the rigid restrictions upon divorce once loosened in the British Isles, the prompt increase in the number of divorces would reveal much discord

and misery in family life now smouldering just beneath the surface."

Mr. P. It ought to be left to smoulder rather than be exposed to the light of day.

Mr. O. No, Pessimo, there you are wrong. To shut our eyes to an evil is merely to aggravate it and to postpone its solution. Too long society has shirked the divorce evil. It has acted like an ostrich, which buries its head in the sand in the vain hope of escaping injury.

Mr. P. You may be right, but I must say that I admire England in not following the United States in the matter of divorce.

Mr. O. As a matter of fact, the United States has no policy with respect to divorce. Laws on this subject in the various States differ exceedingly and, therefore, the utmost confusion prevails. The whole question of marriage and divorce ought to be thoroughly investigated, and as a result there should be enacted uniform national laws on marriage and divorce.

QUESTIONS AND EXERCISES

1. Discuss the reasons for and against making marriage an indissoluble bond.
2. What should constitute valid grounds for granting divorce?
3. Report on *Causes of Disharmony*, Goodsell, pp. 464-477.
4. Report on *Causes of the Increase of Divorce*, Ellwood, chapter VIII.
5. Report on *Remedies for Divorce*, Ellwood, chapter VIII.
6. What difficulties arise when both the state and the church are empowered to grant divorces?
7. Discuss the proposition: Divorce should be granted on uniform grounds to husband or wife.

8. Look up and report on the divorce laws of your State.
9. Write out the substance of what you believe a uniform national divorce law should contain.

REFERENCES: Goodsell, chapter XII, pp. 445-454.

Selections from Goodsell, chapter XIII.

Selections from Ellwood, chapter VIII.

Abstract U. S. Census Report, 1910.

The Divorce Problem. Wilcox.

CHAPTER XI

THE DAWN OF FREEDOM

Mr. Optime. Yes, Pessimo, it was not until the nineteenth century that the growing spirit of democracy in America and England gave promise of the partial emancipation of women. But the rights of the dominant sex had first to be realized. The ideals of manhood suffrage were first achieved in America and later in the mother country. The benefits of free public education for men were secured, and following this the organization of trade-unions assured the improvement of economic conditions. After the men of both countries had received their political freedom, together with their educational and economic rights, the strong tide of democracy swept the women into its current, and slowly the conviction arose that it might be safe to permit the submerged half of humanity to lift their heads from out the depths and gaze for the first time on the promised land of freedom.

Mr. Pessimo. You are eloquent this morning, Optime. I doubt not that I shall take issue with you respecting the desirability of this suffrage movement.

Mr. O. Naturally, you look for darkness and rejoice in evil, but you will find little here to comfort you.

Mr. P. Go on. You are wasting time.

Mr. O. Do you know that it is little more than one hundred years (1792) since Mary Wollstonecraft wrote

her *Vindication of the Rights of Women?* This was the most stirring appeal that had ever appeared in favor of her sex. She is, perhaps, the first woman to realize the supreme advantages that would result to society through the emancipation of women. She insists that "women should be regarded as individuals with peculiar capacities of their own, worthy of respect and development." A woman should be permitted to "unfold her faculties and acquire the dignity of conscious virtue." "It is a farce to call any woman virtuous whose virtue is not the result of the exercise of her own reason." She pointed out how vicious the custom was of emphasizing the sex qualities of women at the expense of their intellectual gifts. She was, perhaps, the first woman to perceive the dignity and independence that would come to her sex from opening to them the world of labor and permitting them to earn their own living. She says: "How many women waste life away, the prey to discontent, who might have practised as physicians, regulated a farm, managed a shop, and stood erect, supported by their own industry, instead of hanging their heads surcharged with the dew of sensibility."

Mr. P. Good for Mary! I'm astonished that a woman could make so plausible an argument.

Mr. O. You've much to learn, Pessimo, respecting the capacities of women.

Naturally, in democratic America the partial relief of married women from the economic and legal restrictions of English common law was achieved earlier than it was in England, but the final battle in either coun-

try is not yet fully won. In 1809 Connecticut led the way by granting to married women the right to will property, but this State failed to grant them the absolute ownership of property and wages until 1877. Maine, in 1844, was the first State to allow a married woman the absolute ownership and control of her property. Since then a majority of the States have followed this example, but in a few States the wife has to submit to the complete or partial control of real and personal property as well as wages by her husband. Goodsell furnishes this striking example: "Not long ago in the enlightened State of California a married woman who for years had supported herself and an idle husband by working in a café was denied by the courts the right to hold and manage her holdings since these were *community property*, and hence under the control of her husband. In consequence the woman was forced either to continue turning over her wages to her husband, who allowed her a niggardly sum for her support, or to separate from him." It was not until "1882 that England took the final step in the emancipation of her wives and mothers from the property restrictions under which they had labored since the Norman Conquest."

Mr. P. And do you think, Optime, that this freedom of property rights will affect the home favorably?

Mr. O. Assuredly it will, especially when combined with education, which was the next step taken to strike the fetters from womanhood. Up to the nineteenth century it was the common belief that it was undesirable, if not impossible, to educate women; and it was

thought that if perchance they should be educated, it would rob them of their charm and of their womanly qualities.

Mr. P. And what assurance have you, Optime, that this will not be the result? A book written in 1831 by Mrs. John Sanford speaks glowingly of the "engaging quality of strictly feminine deportment and clinging weakness in women." She says: "Nothing is so likely to conciliate the affections of the other sex as a feeling that women look to them for guidance and support."

Mr. O. I'm surprised at you, Pessimo; you certainly do not believe in such sickly sentimentalism. Your quotation is as silly as was the solemn pledge given in the first report of Chettinhamp Ladies' College: "The modesty and gentleness of the female character shall be preserved."

Mr. P. Women would be better off to-day, Optime, if this pledge had been observed.

Mr. O. You are hopeless, Pessimo! You remind me of the lawyer who had a case of hysteria when he heard that Belva Lockwood had been admitted to the bar.

Queen's College, London, in 1848, has the distinction of first opening its doors for the complete education of women. At the present time English girls have as favorable an opportunity as the boys for securing a thorough education. Cambridge University admitted women in 1862, but, strange to say, both Cambridge and Oxford still refuse to grant degrees to women in spite of the fact that English girls have more than

once carried off the highest honors in scholarship in these great institutions.

Mr. P. I anticipate your argument, Optime, but it will be in vain. The increased rate of divorce has kept step with the drum-beats of this march of freedom which you so much admire.

Mr. O. Be reasonable, Pessimo; you are forever casting a wrench into the machinery of my argument. Can you not see that the permanent improvement of home must be founded on the intelligence and freedom of the mothers? Listen to the testimony of Goodsell: "The effect of the higher education of English women in developing their initiative and individuality can hardly be overestimated. Largely owing to the intelligent and persistent efforts of women, aided by a growing body of enlightened Englishmen, social legislation has been passed in England that has vastly improved the status of women in the home as well as in the world outside."

Mr. P. That's all very well, but it does not change the fact I mentioned.

Mr. O. Even in America the recognition of the right of girls to an education was of slow growth. In 1788 the town of Northampton, which later became the seat of Smith's College for girls, "voted to be of no expense for the education of girls." In Boston girls were not freely admitted to the public schools until 1822. In 1819 in an earnest address to the legislature of New York in behalf of the establishment of a seminary for females, Mrs. Emma Willard urged that the elevation of minds and characters of women would be a benefit

to the entire community. She states: "As evidence that this statement does not exaggerate the female influence in society our sex need but be considered in the single relation of mothers. In this character we have charge of the whole mass of individuals who are to compose the succeeding generations; during that period of youth when the pliant mind takes any direction to which it has been steadily guided by a forming hand, how important a power is given by this charge. Yet, little do many of my sex know how either to appreciate or improve it."

Owing to the efforts of a few devoted women led by Catherine Beecher, Emma Willard, and Mary Lyon, academies and seminaries for girls were founded. Mt. Holyoke Seminary opened in 1837, and in the order named there followed Elmira College, Vassar, Wellesley, Smith College, and Bryn Mawr. At present most of the higher institutions of learning admit women to their courses and grant them degrees.

Mr. P. Do you really believe, Optime, that the granting of increased opportunity and freedom to women will add to the happiness and stability of family life?

Mr. O. No doubt of that, Pessimo. Listen to this splendid paragraph from Goodsell: "Thanks to this vast extension of their educational privileges, accompanied as it was by the removal from the statute-books of most of the hampering economic and legal restrictions of the past, American women have developed intelligent and vigorous personalities. No longer confined, with almost religious strictness, to the confines

of home, church, and neighborhood, they are taking an active part in movements for social betterment, from the securing of public playgrounds for the city's children to the improvement of sanitary conditions in factories and slums. With every year that passes, more women are coming to see that their interests cannot wisely or righteously be confined to their own homes, but must expand to include the homes of the entire community. If signs do not fail, the campaign to secure wholesome family life and home surroundings for all sorts and conditions of men and women will more and more challenge the attention and receive the intelligent co-operation of American womanhood, and with the extension of full suffrage rights to women their influence on social legislation will be enormously increased."

QUESTIONS AND EXERCISES

1. Debate the proposition: Resolved, that in a democratic state women are entitled to the same rights as men.
2. Account for the reluctance with which educational privileges were granted to women.
3. Defend your opinion of the following statement by Pesimo: The increased rate of divorce has kept step with the drum-beats of freedom.
4. What are some of the advantages to society that have resulted from the partial emancipation of women?
5. In your judgment what are some of the responsibilities that women should feel obligated to assume? (See *Social Adjustment*. Nearing. Chapter VI, pp. 145-148.)

REFERENCES: Selections from *Social Adjustment*. Nearing.
Chapter VI.

Man and Woman. Ellis. Scribners.

Woman and the Race. Hart. Ariel Press.

CHAPTER XII

THE EMANCIPATION OF WOMEN

Mr. Optime. It is my belief, Pessimo, that this contagion of divorce, which concerns you so much, is due largely to the revolt of women against the intolerable conditions inherited from the past, and that as these conditions are removed the ratio of divorce will diminish. It is to woman herself primarily that we must look for the solution of the problem.

Mr. Pessimo. You are always hopeful, Optime. As yet there are no signs of improvement.

Mr. O. Do you know, Pessimo, that in spite of the prevalence of divorce, the standard of sexual morality in the United States is higher than it is in England or on the Continent?

Mr. P. That's certainly encouraging; you are starting out well this morning.

Mr. O. Think of it, Pessimo! Women have had to sit and wait with folded arms until "the lords of creation" came along to claim them for brides, after which they are required "to love, honor, and obey," even though the lords be drunkards or immoral brutes.

Mr. P. What have you in mind?

Mr. O. This fact: Women will no longer submit patiently to indignity and outrage. If the husbands are drunken brutes or sexually diseased, they will free

themselves rather than suffer assault or submit themselves to contagion. Evidence of this is found in the *Wilcox Monograph*, which shows that for twenty years in the United States two-thirds of the divorces were granted at the request of wives on the grounds of sexual immorality and desertion on the part of their husbands.

Mr. P. The women were justified under the circumstances.

Mr. O. As we have discovered, Pessimo, the most deadly menace to the home and the chief cause of divorce is the social evil which flourishes almost solely because of the double standard of sex morality. When women are completely emancipated, they will face this problem with desperate determination, and the probability is that they will force the observance of a single standard for both sexes. More than anything else this would insure the purity and sanctity of the family. It is the most significant promise of the future.

Mr. P. That sounds very well, but don't you know that when women sense their freedom they may use it, as did the women in the Roman Empire, for frivolous and licentious purposes? The danger is that they will sink to the same low standard of sex possessed by men.

Mr. O. No, Pessimo, that is impossible.

The women of a country are more virtuous than the men. Even in the Roman Empire a majority of the women were virtuous. Women are not so strongly sexed as men, they are not naturally promiscuous, and their conjugal affection and their love for children hold them as morally steadfast as a needle to the pole.

Mr. P. I suppose that along with this freedom you

would grant other rights to women, the privilege to do some of the courting, for example?

Mr. O. Why not—to an equal extent with the men? What reason is there but blind custom that prevents women from having a voice in choosing mates? Why should they be silent when the most momentous decision of their lives is being made? Who has so great a right as they to decide who shall be the fathers of their children?

Mr. P. You seem to have a blind confidence in women.

Mr. O. Yes, my mother was a woman, and a sweeter, braver soul never breathed the breath of life! Why, Pessimo, she went hungry many a time that her children might be fed. Her thoughts and dreams were constantly for them. She wore shabby clothes that they might be well dressed, and denied herself pleasure that they might be happy. A good mother, Pessimo, is sufficient proof of the existence of divinity!

Mr. P. You half persuade me, Optime, of the justice of your plea.

Mr. O. Why shouldn't I have confidence in woman? Since the dawn of time her mission has been to create and nurture what man has too often trampled and destroyed. She has never plundered a village and swept it with fire and sword; her task has been to bless and comfort. On the other hand, man has made war his pastime and delighted in conquest and destruction. There has been nothing sweet or beautiful which he has not trodden under foot, and nothing holy which he has not desecrated.

were secured. Since then women have been active in educational and social reforms of all kinds, among which are the establishment of kindergartens, tenement settlements, pure-food laws, and the Red Cross. The passage recently by Congress of the Federal Child Labor Law was due directly to the influence of women. During the present war the places of men have been filled by women in almost every occupation, and their success has been phenomenal.

Mr. P. That's certainly to their credit.

Mr. O. You may remember, Pessimo, that about thirty years ago through the efforts of the W. C. T. U. our schools were required to teach children the injurious effects of alcoholic beverages and narcotics. We smiled at the efforts of the union at that time. Little did we realize that seeds planted in the schools at any time bear harvest in the next generation. This explains to a great extent why prohibition occupies so large a place in the public conscience of to-day. You may remember the little black bonnets and the sombre dresses worn by the members of the union, and the speck of white ribbon pinned over their hearts. Men laughed at them and thought how harmless they were ! You surely recall how the press gibed at them, and turned loose upon them a flood of witticisms ?

Mr. P. Since you mention it, I believe I do remember something about it.

Mr. O. I thought you would. You may recall also the motto adopted by the women: "We'll think alike, stand together, and stick to one thing until we get it." They made pathetic failures to gain a public hearing

in ninety-nine attempts, but they succeeded the next time. Encouraged by this modest success, they continued until victories were more frequent. And now, after a generation has gone by, the school children have become parents, and they have not forgotten. The battle which the women waged so long alone has been taken up by other agencies, and the final victory for temperance is in sight—nation-wide prohibition is assured. The work of the W. C. T. U. is forgotten. As usual, men claim credit for the triumph; but who can deny that the little black bonnets and the white ribbons wrought the miracle?

Mr. P. I'm surprised that women had so much to do with prohibition.

Mr. O. It's a fallacy as old as the world, Pessimo, that women cannot be intrusted with anything serious. They have been regarded as of no account so long that, when they do accomplish something, men are prone to disbelieve the evidence before them and to claim the honor themselves. But we have seen that when the opportunity is offered, women may rise to such high achievement, particularly in matters of social reform, that men even are put to shame. Now, Pessimo, the winning of prohibition will remove forever one of the chief causes of family discord. With this fine record to their credit, do you not think that women should be encouraged to even greater efforts?

Mr. P. They ought to be allowed to do all the good they can.

Mr. O. Then, Pessimo, you will admit that women should be completely emancipated, that they ought to

CHAPTER XIII

SEX EDUCATION

Mr. Optime. Isn't it a shame that every one regards with shame any hint or reference to the question of sex? This vital problem has been veiled in mystery so long that ignorance respecting it is almost universal, and the slightest inquiry concerning it is regarded as immodest. The time has come when the curtain of secrecy must be lifted, and the shame and sham that have misled us so long must give way to sober inquiry and rational insight. Sorrow, suffering, and suicide have accompanied the prudish blush which has withheld knowledge from the curious adolescent concerning the sacred problems of life. Family ties have been disrupted and divorces multiplied through lack of harmony resulting from sexual ignorance, and many of the gifts and blessings of life have been unattainable because of the want of knowledge of the true significance and relationship of the sexes.

Do you know of any reason, Pessimo, why appropriate sex knowledge should not be available at the proper time to every youth and maiden? Why instruction in matters of sex should not be a part of the required education of every parent?

Mr. Pessimo. You are mistaken, Optime. The less said and known about matters of sex the better. Especially is it dangerous to awaken the morbid curiosity

of boys and girls through teaching them anything about sex. Parents prefer to keep children innocent until they are grown up.

Mr. O. Such innocence is impossible. Children absorb the forbidden facts of sex as freely as the air they breathe. Ask any adult how early the essential facts of sexual life were known to him, and the reply will be, "Before the age of twelve or thirteen"; and you will discover further that such early knowledge came from vulgar playmates, or some other immoral source. How unfortunate that a pure, reliable source of information was not available!

Children cannot be shut up in cloisters or removed to desert islands. They must associate with other children, hence information respecting sex is inevitable. How many fond, deluded parents have awakened with a shock to find that sexual vices had already fastened upon their adolescent children! The policy of silence has been fatal; the saving hand of education must reach out into this promising field of investigation.

Mr. P. There is no way of accomplishing this safely. Increased knowledge of sex means increased opportunity for vice. To my mind an acute sex consciousness is one of the deadly evils to be avoided.

Mr. O. But this conspiracy of silence has failed miserably, and as a result the health and morals of the whole race have been undermined. The light of intelligence is illuminating every other dark place in our social progress. Why should this blind alleyway be left in darkness?

Mr. P. Because all the knowledge that is necessary

comes instinctively, and humanity is too depraved to make virtuous use of an intensified knowledge of sex. Why should the eye of science seek to satisfy its curiosity through prying into every secret of the universe?

Mr. O. It is not curiosity, Pessimo, it is racial salvation that is at stake. In every other department of human endeavor the present is infinitely superior to the past, but in sexual morality our progress has been so slight that we ought to hang our heads in shame. Humanity owes a tremendous debt of gratitude to religion and ethics for preventing the sexual standards of the past from falling into utter degradation. Neither common sense nor science has been utilized in dealing with the problem. Surely it is time that this universal mystery and evasion were replaced by frankness and intelligence.

Mr. P. You are surcharged with confidence, Optime. Some day the bubbles of your hope will burst, and you will discover how vacant they have been. Tell me how you purpose solving this problem of the ages?

Mr. O. No levity, Pessimo; this subject is too vital to permit the intrusion of your melancholy wit. There are many agencies that may be employed. The home, school, church, parent-teacher's associations, and other social organizations should co-operate in the work of enlightenment. The home, especially the mother, should regard it as a peculiar duty to instruct the children when about twelve years of age respecting the approaching changes due to puberty. Particularly is this important in the case of girls, many of whom have

been injured for life through fear and ignorance of the first profound sexual change in their lives. Then, too, there are wholesome books and admirable pamphlets which may be read to or by the children, such as *Life Problems* and *Chums*, by W. S. Hall. Simple and sane sex instruction in this manner may be given to pre-adolescent girls and boys.

Mr. P. Parents will make a failure of it, Optime. Have you ever read the proverb which says in effect: "Play not with fire if you would save a scorching"?

Mr. O. Schools also may assist greatly in the matter of sex instruction. They may unite with parent-teacher's associations in making this subject a matter of grave consideration. A lecturer, probably a physician, should give special talks now and then to high-school boys, and a well-informed woman should do the same for the girls. A few carefully selected books and pamphlets should be placed in the school library, and care taken to see that they are appropriately used. Then, too, the course in biology as taught in most high schools includes much of the desirable information respecting sex development. Through connecting all life with human life, by simple drawings and definite instruction, the teacher may impress the class with the marvellous nature and profound significance of the sexual functions. Some of the grave dangers also that accompany the perversion of sex should be pointed out to these young men and women.

Mr. P. Am I to understand, Optime, that you would acquaint high-school children with the disgusting facts of social vice and disease?

Mr. O. Not the disgusting facts, but certainly the plain, simple truth should be taught to students in the junior or senior year of high school. Young people are then in the full flush of adolescence, in the very centre of the storm and stress of sexual emotion. Shall they be left without chart or compass to guide them through the breakers?

Every young man and woman should receive definite instruction in sex hygiene, and should be taught to avoid as he would the plague any contagion from the two venereal diseases, syphilis and gonorrhea, which result from sexual immorality.

Mr. P. If evil understood were evil conquered, your plan might work. You will succeed only in developing a premature interest in sexual passion, and so increase the evils you seek to prevent.

Mr. O. In no other field of human endeavor has knowledge been detrimental, and since ignorance has been tried and found wanting, we ought to try a system of enlightenment.

Mr. P. Your stubbornness has grown with your years, Optime.

Mr. O. Social workers declare that a large proportion of the young women who fall victims to sexual immorality do so because of ignorance. "I never knew the danger. Why didn't some one tell me?" is the cry that ascends from many girls of the shop, chorus, and factory, who, with terror in their eyes, awaken for the first time to the consequences of their folly. Why cannot pitying heaven grant to unprotected young women this saving knowledge: In mat-

ters of sex relationship "most men are liars!" The young woman who makes her way in the world ought to know the fatal results of sexual lapses to the woman and the comparative immunity of the man. Society still brands the woman delinquent with social stigma, and casts her into jail, while the more guilty male is often uncondemned and is allowed to go free. What protection is ignorance to such women, Pessimo?

Mr. P. I cannot answer that question.

Mr. O. There is no answer. Ignorance of matters of sex is fatal to the woman. If in answer to the call of the age she enters the industrial world to fight shoulder to shoulder with men, she will be surrounded with temptations. With no arm to protect her, God pity her if, blinded by ignorance, she takes a false step!

Mr. P. She ought to stay at home where she can be protected.

Mr. O. No, Pessimo; society has settled that problem, and, right or wrong, many a woman will take her place in the busy world by the side of men. Society should cherish her virtues as the most priceless gem within its keeping. Every male that stands upright ought to be proud to constitute himself her champion; but since such guardianship is too often lacking, she must seek protection from within herself. Her intellect and will must triumph over her emotions, and she must understand once for all that it is fatal to listen to the voice of the serpent, which beguiled to her fall her first ancestor.

Mr. P. Why doesn't she appeal to the law?

Mr. O. Law is of little avail where custom and tradition set the standard. Custom rather than law is the enemy of womankind.

Mr. P. Why don't you get after the men?

Mr. O. A man can take care of himself. There is no pleasure in attacking him. Every man knows his own nature. His sex instincts are persistent and aggressive; he is a man, the father of the race, and the secrets of the ages are to him as an open book. Unlike the maiden whose innocence must be dispelled by a kiss or a caress before she awakens to the full glory of her womanhood, he is aware early of his instincts and their significance.

The young man must be taught the lesson of restraint and self-control; he must catch a glimpse of the sacred nature of sex in its relation to human life; and, above all, he must be taught to regard womankind with the high reverence of chivalry. If he has a true mother whom he loves, this devotion will be a simple and natural matter. How any young man possessed of a mother whom he honors, and a sister whom he loves, could debase himself by dishonoring some other mother's daughter is almost inconceivable!

"Happy he
With such a mother! Faith in womankind
Beats with his blood, and trust in all things high comes to him."
—Tennyson.

How do you view the matter, Pessimo?

Mr. P. You seem to expect an impossible perfection in an imperfect world.

Mr. O. Not so; such an ideal can and must be attained! Once the remark was common: "Boys will be boys; they must sow their wild oats and have their fling before they settle down and marry." Now this remark is rarely heard, and when expressed it is likely to receive this rebuke: "Yes, and I suppose you expect your boys to sow their wild oats with my daughters, and that in return my sons will have their fling with your daughters. At any rate, you have damnable designs on somebody's daughter."

Isn't the wild-oats proposition ridiculous, Pessimo, when viewed in its true light?

Mr. P. I've never thought of it before in that sense.

Mr. O. Thank goodness! There's something still for us to learn. One more question of profound importance remains to be considered; that is the problem of sex harmony and compatibility in marriage. This should be a matter of serious consideration by husband and wife. Most of the troubles that lead to unhappiness and divorce are due to incompatibility and ignorance. Too often the biological differences of the two sexes are neither understood nor respected. The wife fails to understand or sympathize with the nature of her husband, and more often he is too insistent, and even brutal with her. While, on the one hand, asceticism in the married state is not a probable solution of the question, on the other hand, the abandon carried on under the license of law often defeats its own purpose, and results in severing the ties of affection between husband and wife. True knowledge and regard for sex relationship would prevent much misunder-

standing and sorrow, and would add immeasurably to the harmony and happiness of married life.

QUESTIONS AND EXERCISES

1. Give a summary of the arguments of each debater in this chapter.
2. Who has the better of the argument? Why?
3. Let each student select and report on one or more of the following references:

1. *Start Your Child Right.* W. L. Howard.
2. *False Modesty.* Edith B. Lowry.
3. *Teaching Sex Hygiene in the Public Schools.* Edith B. Lowry.
4. *The Boy Problem.* Prince A. Morrow.
5. *The Sex Problem.* Prince A. Morrow.
6. *Life Problems.* W. S. Hall. (For young girls.)
7. *Almost a Woman.* Mary Wood Allen. (For young girls.)
8. *What a Young Girl Should Know.* Mary Wood Allen.
9. *Almost a Man.* Mary Wood Allen. (Preadolescent boys.)
10. *John's Vacation.* W. S. Hall. (Preadolescent boys.)
11. *Chums.* W. S. Hall. (Adolescent boys.)
12. *Life's Beginnings.* W. S. Hall.
13. *What a Young Woman Ought to Know.* Mary Wood Allen.
14. *From Youth to Manhood.* W. S. Hall.
15. *Instead of Wild Oats.* W. S. Hall.
16. *The Physician's Answer.* M. J. Exner.
17. *The Rational Sex Life for Men.* M. J. Exner.
18. *Health and Hygiene of Sex.* Prince A. Morrow.

See Bibliography at the end of the book.

CHAPTER XIV

THE DEATH OF DISEASE

Mr. Pessimo. (*Coughing*) I've never had such a cold before in my life! Do you know, Optime, we didn't have colds like this when I was a boy? It seems to me that even the climate has changed. Nothing is like what it used to be. I remember as a boy I went barefooted to school most of the time and I never had the sign of a cold. Now if one steps outside and gets his feet wet he's laid up with la grippe! We can't stand anything these days; we're so pampered and softened that I wonder we ever grow up. Come to think of it, there was no such thing as la grippe when I was a boy. Why, confound it all! I believe this foreign disease was imported from Europe with our fall fashions and some imp of Satan is compelling us to put on style! (*Coughing*.)

Mr. Optime. Poor old Pessimo! You must have broken the string around your neck and lost your asafoetida-bag. So you're feeling no better this morning?

Mr. P. No, I never feel anything but worse.

Mr. O. Cheer up, there's hope even for the wicked! You must take a dose of sulphur and molasses to-night, and rub your throat with rattlesnake-oil.

Mr. P. Stop your foolishness. Those old remedies were more valuable than you think.

Mr. O. No, Pessimo. A few old-time remedies

child would have been lost. Can you estimate, Pessimo, the depth of sorrow and the loss to society that this one incident reveals?

Mr. P. I'm not convinced that vaccination and the injection of poisons are necessary and legitimate. You claim too much for them.

Mr. O. That opinion is due to your prejudice and lack of knowledge. Let me cite you a few examples of the deadly ravages of smallpox. In 1721 an epidemic swept through Boston and afflicted fifty per cent of the population, thousands of whom died. In Iceland, a few years later, eighteen thousand people out of a total of fifty thousand died of smallpox. Up to a few years ago most of the people in Europe and Asia expected to have this disease some time during their lives. The Chinese in particular believed the evil to be inevitable. In order to have the malady at a convenient time, they learned how to induce the disease by inserting a pox scab in the nose. This was the first crude form of vaccination, and it would have been quite effective had they learned to select the vaccine from the lighter cases of the disease. Since Dr. Edward Jenner discovered the process of vaccination, in 1796, millions of lives have been saved and the dread of the disease has almost disappeared. If strict rules of quarantine were observed, and hygienic and sanitary laws practised, smallpox might be banished from the earth.

Mr. P. Optime, your name should be Credulity.

Mr. O. During the Spanish-American War, as you claim, typhoid was more fatal to our soldiers than the

bullets of the Spaniards. Since then a vaccine for the disease has been discovered and its use has practically abolished typhoid from the army. In the great world war in Europe the soldiers are almost free from this malady, owing to the protection given them through vaccination. What can you say, Pessimo, in face of such facts as these?

Mr. P. The claims you make are exaggerated. Disease is much more common than you think. Last winter I saw so many yellow flags with the word *measles* inscribed across them that they nearly made me seasick.

Mr. O. If they had given you the jaundice it would have been more appropriate.

Two reasons explain the rapid spread of measles when it appears. One is the unfortunate fact that no serum or vaccine has been discovered to counteract its infection, and the second is that it is so exceptionally contagious that even hygienic care and surroundings seem helpless in its presence. Scarlet fever is in the same category—it has not yet yielded the secret of its undoing. Some day, however, the method of control for both these maladies will be discovered, and they will be swept into oblivion and remembered only as disturbing dreams.

Mr. P. You dream too much, Optime; soon you will be seeing visions.

Mr. O. "Without vision the people perish."

The trouble is, Pessimo, that people are too negligent and ignorant respecting the spread of disease. A couple of years ago typhoid fever appeared in a certain

village and soon paralyzed the life and business of the town. No one had sense enough to investigate the source of contamination, which could have been due only to the water or milk supply. An appeal for help brought a health officer, who soon discovered that a sheep-herder afflicted with the disease had made his camp on the small stream that supplied the village with water. Twenty-three deaths and a financial loss of several hundred thousand dollars was the price this little community paid for its negligence and ignorance. They might have secured the services of an expert in the beginning and saved the trouble and expense.

Mr. P. Yes, but doctors are so high-priced and selfish that the poor can hardly afford their services. They thrive on sickness and disease, and it is to their advantage to have these ills flourish. So long as we have doctors there will be sickness; otherwise these leeches of society would "perish from off the earth."

Mr. O. Now, Pessimo, you are illogical and heartless! Society itself is responsible largely for the evils and injustice that accompany the practice of medicine. The medical profession as a rule is as benevolent and just as society will permit; hundreds of its members have lost their lives in the service of humanity. If communities and the public in general were willing to co-operate in matters of health conservation, a reliable doctor could be employed for each village or suitable group of people, with the understanding that his sole duty would be to promote the health and to keep his particular group free from disease. Doctors generally would be glad to serve the public under such condi-

tions, and they would be willing to have their compensation based largely on their ability to promote and protect the health of their patients.

Mr. P. That would be an ideal condition, indeed; but I have never known doctors who were philanthropic, or who would risk their lives to promote the welfare of society. They coin their money from the sufferings of humanity and like vultures flourish best in the midst of disease and pestilence.

Mr. O. Nonsense! Your ill-health makes you absurd! Have you never heard of Dr. Walter Reed and the army surgeons who delivered the death-blow to yellow fever? One of the experimenters lost his life and all of them risked their lives in their efforts to discover the cause of this deadly scourge. Their investigations revealed the fact that a certain variety of mosquito is the carrier of the disease germs, and that insanitary surroundings are favorable to the disease becoming epidemic. As a result of the application of this knowledge this fatal malady has almost disappeared. As an example, in the city of Havana, according to statistics covering several hundred years, the death-rate from yellow fever alone averaged about five hundred annually. Since the city was cleaned up and made sanitary and the breeding places of mosquitoes destroyed scarcely a case of yellow fever has been found.

Do you know, Pessimo, that the French failed to build the Panama Canal because of the fearful death-rate due to fever and malaria? Dr. Gorgas, of the United States army, cleaned up the canal zone and

made it the most healthful place in America. This made possible the completion of the canal, and won for scientific achievement in the United States the profound respect and gratitude of the civilized world.

Mr. P. These are isolated cases. I still believe that in remote times people were more healthful than they are to-day.

Mr. O. Listen, then, to the testimony of history. You have heard of the bubonic plague, or black death. The historian Hecker calculated that in the fourteenth century this scourge, which originated in China, swept over Europe and destroyed twenty-five million people—one-fourth of the total population. In England at the same time two-thirds of the people were stricken with death. Since then during every century the plague reappeared several times and claimed millions of victims. In 1664-5 occurred the Great Plague in London, the horrors of which were marvellously described by Defoe. Not until the cause of the disease was discovered, near the middle of the nineteenth century, was there any respite from the terrible malady. Previous to this time the cause of the plague was ascribed to all sorts of agencies, mostly supernatural. One favorite explanation regarded it as a punishment imposed by Divine Providence for the sins of the people. Another declared it was due to the machinations of the evil one. It remained for patient scientists to discover that the true cause is a micro-organism called the *bacillus pestis*, which first develops in rats and later infects human beings through the bite of the rat-flea. Hence the simple rule: to prevent bubonic

plague, exterminate the rats. What do you think, Pessimo, of this triumph of science over disease?

Mr. P. I don't know. I'm really too ill to argue with you. (*Coughing.*)

Mr. O. Poor old neighbor! I have imposed upon you shamefully. Come along with me and we'll find a doctor to chase the microbes out of your system. Soon you'll be your own sweet, melancholy self again.

QUESTIONS AND EXERCISES

1. Why has it been possible to delude people so long through the use of charms, signs, omens, and fortune-telling?
2. Why are old-time remedies unreliable and Indian concoctions generally useless?
3. What is the first thing to do in case of a wound, and why?
4. What is the only value of a salve or ointment?
5. Consult a doctor or druggist and find out how many 25-cent boxes of salve (1 oz.) could be made from one pound of fat and a few cents' worth of some suitable disinfectant ($\frac{3}{4}$ lard and $\frac{1}{4}$ tallow; add 10 per cent oxide of zinc).
6. Show that healing takes place through internal processes, and never as a direct result of outside applications.
7. Look up and report on the contributions made by (1) Pasteur and (2) Lister.
8. What dangers may result from the use of patent medicines and drugs?
9. What is the cause of colds, and how should they be treated? how avoided?
10. How may infant mortality be reduced to a minimum?
11. What is the birthright of a child with respect to health and sense organs? What things in particular are likely to require attention?
12. How may parents co-operate with schools in promoting the physical welfare of children?
13. What are the health requirements of a happy home?
14. Why is it a contradiction for a diseased person to believe in immortality?

15. Discuss the proposition: Doctors should be employed to keep us well rather than to look after us when we are ill.
16. Give reasons to hope that within a generation or two all infectious and contagious diseases will be banished from the earth.

REFERENCES: Any good work on physiology and hygiene.
The local physician.

CHAPTER XV

THE PASSING OF THE LOG CABIN

Mr. Pessimo. Have you noticed, Optime, how reluctant young people are to assume the responsibility of marriage, and how much style and luxury they require before settling down to the business of life? Why, when you and I got married we were happy if we had a straw bed in the corner of the cabin; we didn't expect more comforts than our parents possessed!

Mr. Optime. Yes, I admit there is such a tendency.

Mr. P. And I suppose from the well of your boundless hope you can draw comfort even for this menace of the age!

Mr. O. The tendency is not necessarily destructive. It is due to many factors which when carefully examined will prevent unfavorable conclusions from being drawn. To my way of thinking the desire of young people for something better than their parents enjoyed is, on the whole, praiseworthy and in harmony with the natural progress of the times.

Mr. P. You seem to agree with the fatalistic doctrine of the poet Pope, whose favorite maxim was: "Whatever is, is right." I do believe that if mother nature should become indignant and sweep her children off the earth into the depths of the sea, you would be found clinging to a barren rock singing with a lusty voice:

"Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord hath done."

Mr. O. It is better to be cheerful than to meet trouble half-way. There are sufficient reasons why marriage is not entered into so quickly and recklessly as it was when we were young men, and why more comforts are now demanded than we could possibly expect.

The present is a transitional stage in our history. It is charged with the tremendous task of bridging the period between the old authoritative, patriarchal type of family life and the modern free, democratic home. The disturbances you mention are incident to the changed conditions involved in this transition. We must discover the nature of the changes before we pass judgment.

Mr. P. True enough! But, while you hug the delusion that all is well, these disturbances are undermining the stability of the race and pointing the highroad to destruction! The tendency of the times is to ignore duty and responsibility, and to extract from the present all the ease and pleasure possible. A few generations of this practice will soften the moral fibre of the race and bring it to the condition of Imperial Rome, which fell prey to its own frivolity and degeneracy.

Mr. O. Your conclusion is premature. You must give these transitional forces time to adjust themselves.

Mr. P. There's little use arguing with a foolish op-

timist who refuses to see evil when it completely surrounds him and for whom crime and degeneracy do not exist!

Mr. O. You ought to step into the sunlight and enjoy the warmth of heaven a little bit, instead of groping forever in darkness. So long as the heart of humanity beats true, we need fear no temporary epidemic.

Mr. P. Oh, come down to earth and listen to some sobering facts. Statistics show that the number of children per family in the log-cabin epoch of New England averaged seven. Now, in the palace-mansion stage of her history, the number is only three. In nearly every section of the country a decrease in the size of the family is noted. Ignorant foreigners and negroes are fast becoming the chief progenitors of the race.

Mr. O. You overdraw the picture. Already the conscience of the nation is aroused to the danger of lowering the birth-rate and there is some evidence that the tendency is being checked. The good sense of the nation may be relied upon to counteract any evil that might otherwise result in disaster.

Besides, in the past swarms of children were sometimes brought into the world by parents who neither sensed the responsibility nor were able to furnish the means and opportunities to train and educate their offspring. Multitudes of infants have died because of improper care and nurture and the want of healthful surroundings. Usually the mother was slave to the household, and her wishes in the matter of bearing children were never consulted. With the enlarged

freedom now accorded women, a breathing-spell is permitted, in which such vital questions as the following are being considered: What constitutes the true relationship of the sexes? Is it not desirable to assure quality in children as well as quantity? Under adverse conditions, the bringing of a host of children into the world to suffer and die young, or to become paupers or criminals, is a positive crime!

Mr. P. You do not believe, then, in large families?

Mr. O. Assuredly I do, if quality is considered as well as quantity.

Mr. P. And you do not desire a return to the simple, stable family relationship of the past?

Mr. O. Not at all! And for two very good reasons. First, because it is impossible. The wheels of time move forward, never backward. There are no reverse-gears in the machinery of time. An event once past is gone forever. And, second, because we prefer the present, with its boundless hope and faith to anything the past could possibly offer.

Mr. P. But listen to me! When we were young men marriage was entered into early. It mattered little whether or not we had a roof over our heads. We were content to share the crude comforts of the family cabin. We were happy when a log house was raised for us near the homestead, and if in the course of time numerous children came to bless the union, all shared in the comforts and hardships of the entire family community. The latch-string hung outside for the ready touch of the stranger, and we were happy to share with a hungry neighbor the last grain of

hominy and slice of bacon. Pride, frivolity, and the itching for worldly prestige were far removed from our lives. Honestly, Optime, I hope and pray for the return of the log cabin and the simple life! It gave to our country its heroes and its statesmen—the immortal Lincoln came from such a home!

Mr. O. Your longing is in vain. The past is past! No use to read into it the hopes and aspirations of the present while we refuse to remember the heartaches it carried. The truth is, Pessimo, that great souls come out of all conditions of life. There is no peculiar clay from which genius is moulded, and no particular environment that breeds the gifted men of the race. Washington was a product of the aristocracy of Virginia; Edison burst forth from the chrysalis of mean surroundings; and Woodrow Wilson was reared in an atmosphere of culture and refinement. Now and then a heroic soul struggles successfully with adverse surroundings and shines forth like a star of the first magnitude; but for one such countless thousands fail in the effort, and fall into outer darkness and are forgotten. The years that have passed over our heads, Pessimo, should have left with us this touch of wisdom: given similar hereditary endowments, the larger the opportunities and educational advantages are the greater the number of people will be whose worth counts for something in the world.

Mr. P. Your argument neglects the fact that a complex life with its wider opportunities invites increased wickedness and crime. An extra-keen self-consciousness tends to cut away all restraints and to

make selfishness the rule of action. This explains why license to-day has largely replaced the sway of law, and why intelligent women shun the pain and responsibility of parenthood.

Mr. O. Your exaggerations add to the difficulty of our controversy. It is true, of course, that a sudden bestowal of freedom sends the pendulum of effort swinging to the extreme, but the sudden jolt received tends to slow down the action and to produce a rational equilibrium. If given a reasonable length of time, enlarged opportunity will surely justify itself.

Mr. P. You have not yet justified the passing of the log cabin and the simple life.

Mr. O. When people lived in dugouts, the dugout was the fashion, and they were content so long as nothing better was offered; but when the log cabin came into being the dugout was despised, and it was a disgrace to live underground. And so when the frame house appeared the log cabin was abandoned, and this in turn gave way to the brick cottage. Now a bungalow or a flat is the fashion, and woe to him who ignores the social imperative! Have you heard the proverb: "When in Rome you must be a Roman"?

Mr. P. Yes, but it is not true, unless "to be a Roman is greater than a king." It may be disgraceful to keep in step with the mob. When the tendency is wrong our duty is to be in conflict with the trend of events. It is mere arrogance and vanity that animate the youth of to-day; they feel superior to their parents and demand everything fine and costly, but are unwilling to pay the price. It is a shame that the log

cabin is doomed; no bungalow, modern flat, or apartment-house can ever take its place!

Mr. O. Come, now; how do you justify that?

Mr. P. In a small village in the southern part of our State, remote from railroad or city, reposes a little two-roomed log cabin. It attracts the attention of the passer-by because of its neat appearance and beautiful surroundings. Vines cover much of the dwelling, and flowers and trees surround it. Everything about the place is sweet and clean and wholesome, and bears the impress of industrious hands and loving hearts. A nicely kept gravel walk leads from the gate to the door, and under some of the trees are rustic seats and a hammock. A strong desire is awakened in the traveller to enter this restful place to sit in the shade and cool himself from the heat of the day.

Within the cabin is an aged couple, watching the play of their grandchildren. Affection shines from the faces of these good people. They have reared successfully their own children, who in turn have gone forth to fulfil their duties to society; and now in the evening of their lives they smile in contentment as they listen to the prattle and laughter of their children's children.

In this home is neither arrogance nor vanity; jealousy has never entered here, and mad ambition has never made it a centre of storm and stress. While the dear souls have had a hard struggle they have never lacked the necessities of life; tears have alternated with smiles, and sorrow with happiness, but through it all they have kept their natures sweet and lovable. They have an abiding faith in their fellow men, and a profound rever-

ence for Deity. Heaven smiles on such homes as these. It touches me to the quick, Optime, to think that these homes are vanishing. What will the future be if they have passed away forever?

Mr. O. I salute such a home! I had no idea, Pesimo, you could feel so intensely! But don't you know, old neighbor, that "one might as well be dead as to be out of style"? And, much as we may regret it, the log cabin, with its glow of fantasy and fable, is passing into the dim shadows of the night.

For every ideal home such as you describe there are a dozen miserable hovels that disgrace the face of nature. Squalling, half-clad children infest these cheerless abodes, and nagging, shiftless parents make them their lodging-places.

As a homestead in a new country the log cabin is in harmony with its environment; but situated in a city or a large town the cabin indicates poverty and failure in life, and too often it is the breeding-place of disease and degeneracy.

But, tell me! What kind of homes do the parents of these grandchildren occupy?

Mr. P. One lives in a modern bungalow, the other in a neat brick cottage.

Mr. O. Just as I imagined! The strength of the nation comes from modern, comfortable homes, inhabited by average, well-to-do people. Neither poverty nor riches count for much in the rearing of the future citizens of a democracy.

QUESTIONS AND EXERCISES

1. Discuss the following: Resolved, That the desire of young people for something better than their parents possessed is, on the whole, praiseworthy.
2. Report on causes of a decreased birth-rate under: (1) Economic conditions; (2) selfishness and childless marriages; (3) higher education of women. (See Ellwood, pp. 177-188, and Goodsell, pp. 487-495.)
3. Why is a return to the simple life impossible?
4. Show that there is no peculiar environment which produces gifted men.
5. Justify or disprove Pessimo's statement that the youth of to-day feel superior to their parents and demand everything fine and costly without being willing to pay the price.
6. Make a survey of your ward or community and discover: (1) The number of cabins and shanties; (2) the number of two or three roomed houses; (3) the number of modern dwellings; (4) the number of pretentious dwellings.
7. Gather as many comparative facts as possible respecting the income, number and care of children, and the family life of the above homes.
8. What kind of house would you prefer for a home? Why?

CHAPTER XVI

THE DECAY OF THE MANSION

Mr. Pessimo. Do you know, Optime, that people who live in mansions are selfish?

Mr. Optime. What have you in mind?

Mr. P. I have observed that dwellers in mansions are more unsociable and self-centred than common people, and they are disposed to ignore responsibility for the future.

Mr. O. You have the eyes of a lynx, Pessimo. What have you seen wrong with these people?

Mr. P. For one thing, they have fewer children than poor families, and in many instances they refuse to be burdened with children.

Mr. O. This tendency is not so common or serious as you imagine.

Mr. P. Don't you think it is serious where intelligent people who can afford large families shirk the responsibility? Isn't it a fatal tendency when mansions multiply and children disappear?

Mr. O. Mansions are not multiplying; on the contrary, they are decreasing. They, not our children, are likely to disappear.

Mr. P. How do you make that out?

Mr. O. In the first place, the democratic conscience is opposed to the mansion idea. Americans are not apt at aping the aristocracy of Europe. Besides, there

is no place for the palace in our busy life. It does not fit in with our ideas nor harmonize with our environment. In the second place, it doesn't suit our convenience. The trouble and expense of maintaining a mansion are too great for an ease-loving American. To have a mansion on his hands is to be fully employed, and so he prefers to run a railroad or manage a bank.

Mr. P. There are more aristocratic buildings in our country than you think, and more people copying European customs than you suppose.

Mr. O. No, Pessimo, proof to the contrary is at hand. In this city of the Lake, where we sit and argue, a dozen pretentious dwellings were built a couple of generations ago. Do you know of a single mansion erected during the last decade?

Mr. P. Let me see—the K. residence, perhaps, on First South?

Mr. O. No, that isn't in the mansion class.

Mr. P. I can't recall any other just now.

Mr. O. For the good reason that there isn't any. Suppose we discover how these old-time mansions are faring? What use is made of the J. residence, near the depot?

Mr. P. It is used, I believe, as a sort of hospital for the cure of alcoholics.

Mr. O. What is the status of the C. mansion, on South Temple?

Mr. P. It is used as a second-class rooming-house, if I remember rightly.

Mr. O. What of the elegant Mc. residence, on First North?

gentle and live in harmony during the infrequent moments which they spend together, though they may be ~~permitted~~ ~~of~~ ~~not~~ ~~other~~, and in many respects high-minded people who refrain from social vices or other excesses—~~since~~ they avoid fulfilling the chief function of the family—the rearing of children—they have failed in the first essential of life. Their dwelling-place is not a home, and it ought not to receive that honorable title. Now, Optime, under such conditions what hope is there for the ideal democratic home of which you dream?

Mr. O. Let me paint you the opposite picture. Near your own residence is another beautiful dwelling, situated on a corner overlooking the city. The site and the building lend themselves to the aristocratic idea which you have described, but instead a real American family makes it their home. There are eight children in the household and no servants. Each child has learned to share in the work that must be done. The boys can sweep and scrub, make the beds, and cook as well as the girls, and each of the girls can ride a horse, crank an automobile, or drive a mowing-machine on her father's summer ranch. There are two automobiles in the family, but these haven't corrupted the hearts of the children. Besides training up the children in the way they should go, the parents have time to share in the social and religious activities of the community. The children, except the youngest, have organized an orchestra, which is led by the mother. This is a constant source of entertainment both for the family and their neighbors.

Mr. O. And so, Pessimo, the mansion is hastening to decay. This seems to indicate that the current of American life is running strong and true, and that any aristocratic notion that attempts to stem the tide is doomed to suffer shipwreck.

Mr. P. Yes, but this decay is due entirely to economic conditions, not to any moral uplift in our lives. There are still too many dwellings of the submansion type in our country that typify the evils of which I complain.

Mr. O. You are dodging the issue, Pessimo. What do you mean?

Mr. P. On a prominent corner in the fashionable district of our city stands an elegant residence. It is imposing in appearance and its surroundings harmonize with its magnificence. Within is a well-groomed gentleman who has a flourishing business down-town, and his wife, who is the society leader of the social group in her set. She dresses elegantly, and is queenly and imperious in demeanor. Servants perform the work in this dwelling. Neither master nor wife ever soil their hands by labor; and there are no children in the household. Children would hamper the freedom of this couple, whose great ambition is to shine among their fellows, and to outdo them in elegance and display.

Shame upon the inmates of this edifice! They do not possess a home; it is but a temporary abiding-place where they may put up overnight; a place to endure when nothing more interesting offers.

And, though the husband and wife may be com-

patible and live in harmony during the infrequent moments which they spend together, though they may be proud of each other, and in many respects high-minded people who refrain from social vices or other excesses—since they avoid fulfilling the chief function of the family—the rearing of children—they have failed in the first essential of life. Their dwelling-place is not a home, and it ought not to receive that honorable title. Now, Optime, under such conditions what hope is there for the ideal democratic home of which you dream?

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There is no pomp or show in this household. Their lives are as simple and wholesome as those of the pioneers from whom they sprang. Never a meal is partaken of without first invoking a blessing upon it from the Giver of all gifts, and no one in the family is ashamed to pray. So long, *Possimo*, as homes like this are plentiful, there is no danger of the decay of American ideals or institutions.

Mr. P. True enough, but what *process* have we that such homes are increasing? On the contrary, it occurs to me that, while elegant houses are multiplying, children are decreasing, and our *disseverable* ideals are threatening to decay.

Mr. O. The exact *fact* and *process* are unknown. Statistics are silent in this matter. This is not certain; the mansion does not grow, and does not pass away from our lives, just as the *old* *house* has disappeared. Its place is being taken by more sensible, and convenient habitation.

The question of the children is also unknown, working toward its solution. I know of no vigorous nation with lofty ideals where science will countenance infanticide or other atrocities. At least this *fact* is known, that there are who refuse to assume responsibility through consciously preventable means. They are inviting the suicide of their own race, themselves of the *new* *world*. None shall remain to carry the torch down the corridors of time.

sing their praises. The recording angel would blush to write their names in the book of life. They are lost in the abyss of nothingness, and are as though they never were. The energy consumed in their fashioning must be charged to the loss account of creation.

QUESTIONS AND EXERCISES

1. Make a survey of your community and discover the number of pretentious dwellings.
2. Report on (1) the physical condition of such dwellings; (2) the family life found therein.
3. Discuss the question of the mansion and its decay.
4. Give examples of ideal family life found in costly dwellings.
5. Give examples of pretentious dwellings that are not ideal homes.
6. Discuss the question of childless homes.

REFERENCES: Selections from *Social Adjustment*. Nearing.
Chapters V and VI.

Selections from Goodsell, chapter XIII.

Selections from Ellwood, chapter IX.

Problems of the City. Bennion. Chapter XII.

CHAPTER XVII

THE APPEAL OF THE APARTMENT

Mr. Pessimo. Have you considered, Optime, the menace of the apartment-house to the future of our national life?

Mr. Optime. Yes, it has given me much concern.

Mr. P. It's one of the gravest dangers threatening our existence! In every city in the land there's a mad rush for apartment-houses. Young married people no longer have the courage and patience to struggle for homes of their own. They are like the cowbird, which never builds a nest of its own, but is content to appropriate the nest of the house-finches. Any biped that's too trifling to feather a nest of his own should be denied the joys of home and parenthood.

Mr. O. Go on, Pessimo; I like the sound of your voice this morning.

Mr. P. Statistics point that in 1800 the proportion of people living in cities of ten thousand or over was four per cent, but the last census shows that the number in such cities has increased to thirty-seven per cent. If this ratio continues for a few more generations, the rural districts will be wildernesses and the cities seething centres of parasites preying upon one another.

Mr. O. Now, neighbor, don't you think you're exaggerating a tiny bit?

Mr. P. There's no need of it—the facts are sufficiently execrable! It seems to me the whole world is surging into tenements and apartments, and preparing to breed degeneracy and decay! Did you ever hear of a strong, fertile race developing from the spawn of a congested city?

Mr. O. You overwhelm me with your eloquence.

Mr. P. When private dwellings disappear and cottages are unknown I wonder what sort of human rats the city slums will breed?

Mr. O. To calculate calamity with such calm assurance is in itself a crime, Pessimo. Do you know the natural punishment of a croaker?

Mr. P. No, I never heard of it.

Mr. O. The croaker who eternally croaks is doomed to be a croaker.

Mr. P. Oh, that's funny, isn't it!

Mr. O. Come, then, let us consider the question soberly. I am inclined to believe that a hopeful side may be found if we look closely.

Mr. P. Hopeful! You must have a monstrous sweet tooth, Optime. I wonder if you know the taste of quinine!

Mr. O. Truly enough, the tendency of the times is toward comfort and happiness—mankind has always sought this ideal. Why should he endure pain and hardship unless the outcome brings added satisfaction? Do you think that the rush to city life will continue after the movement results in hunger and poverty?

Mr. P. Explain yourself.

Mr. O. In a free country the swing of human en-

deavor is from one extreme to another, and always when thoughtless thinkers believe that calamity is certain a counter-swing sends the energy spinning in an opposite direction and so averts the catastrophe. A temporary equilibrium is thus established from which further ventures may be made—some will be right, others wrong. We must rely on the intelligence and common sense of our nation to choose generally the right. Haven't you faith in a free people's ability to avert fatality?

Mr. P. I've stated the facts; let them speak.

Mr. O. Facts must be seen in their proper relationship; an isolated event has no significance. Any fact or set of circumstances must be interpreted in relation to the whole situation; otherwise wrong conclusions will be drawn. Time is fraught with such rapid changes in this fast age that reason itself is in a whirl and is utterly unable to interpret events before their significance has passed. Neither scientist nor priest is able, therefore, to predict the future. In such times as this an abiding faith in the "process of the ages" and in the inherent goodness of mankind must be the guiding star to point us toward a brighter day. Things tend eventually to adjust themselves.

Mr. P. It's a fast age, I admit.

Mr. O. Well?

Mr. P. You ought to be a minister, Optime.

Mr. O. Why so?

Mr. P. When earthly considerations confound you you could fly away into heaven.

Mr. O. The danger is remote, Pessimo. Let us

Mr. P. Think how impressionable young people are. They adopt extreme styles without the least compunction. Neither moral precept nor religious imperative stands the ghost of a show when pitted against the latest fashion. Isn't it a downright crime for intelligent people to attempt to make childless marriages the fashion?

Mr. O. Your anger is justifiable. The public conscience must be aroused to the gravity of this danger and counteracting tendencies must be set in motion. It may be possible that national legislation should be invoked to check the evil. I have faith in the good sense and the strength of the American conscience to correct this abuse.

Mr. P. You're good at apologizing, Optime, but even your soft words cannot turn away the wrath that is impending for this nation if apartments become fashionable and childless marriages the rule.

QUESTIONS AND EXERCISES

1. If possible, investigate and report on the nature of the apartments in your neighborhood.
2. Read carefully Ellwood, chapter XII, and report on (1) the causes of the growth of cities; (2) The moral and social conditions of city life.
3. Prepare chapter V on "Congestion of Population," from Nearing's *The Menace of Large Families*, and discuss: (1) The causes of congestion. (2) The effects of congestion. (3) The remedies for congestion: (a) City planning. (b) Housing.
4. Read and criticise *The Menace of Large Families*. Nearing. Chapter VII.
5. State the characteristics of an ideal apartment-house.
6. Who has the argument in this chapter? Why?

CHAPTER XVIII

THE PULL OF THE INTELLECT

Mr. Pessimo. I'm convinced, Optime, that much of our trouble in life is due to the pull of the intellect. Not only is intelligence so arrogant and swollen that it threatens to submerge consciousness, but it has so magnified our wants beyond the power of realization that we feel much like a starving man in the presence of food just beyond his grasp.

Mr. Optime. I see nothing wrong with the intellect.

Mr. P. Isn't it a serious matter for the knowing phase of mind to pull so far ahead of the rest of our nature that it opens a gap in consciousness? All the elements of mind should work in harmony; otherwise judgment becomes distorted and conduct erratic. If our intellectual wants are out of all proportion to other aspects of life, demoralization is certain to ensue.

Mr. O. The development of intellect is our chief pride, Pessimo. Have you never read: "Know the truth, and the truth shall make you free"? And undoubtedly you have heard that "The glory of God is intelligence."

Mr. P. Yes, but that means intelligence guided by moral will and enriched by the religious conscience. It never contemplated a mind made greedy only for intellectual conquests.

Mr. O. Would you condemn the intellect for being strong on the sole ground that other elements are weak?

Mr. P. Not at all. But we must remember that for centuries the intellect has been developed at the expense of other phases of life, and the result is not only a distorted notion of values but also an exaggerated desire for intellectual wants. To see a desired good without being able to grasp it is an aggravation.

Mr. O. I see the drift of your thought. You hold that the multiplying of wants through increased intelligence is detrimental to our civilization.

Mr. P. That's my meaning.

Mr. O. Your philosophy is playing you false. Without the increase of wants there can be no advancement. Man's needs, of course, remain the same; they constitute the essential quartet—food, shelter, warmth, and love. But his wants are ever increasing. If he were content to dwell in a cave his thoughts and deeds would never rise above the savagery of the stone age. Man must be stung by the wasp of desire or his capacity for action soon runs down.

Mr. P. That would keep him forever discontented and prevent his settling down to the enjoyment of happiness. Aren't you always prating about the right of man to the joys of life?

Mr. O. Have you ever read of the philosopher who remarked: "If truth were a bird and I held it in my hand, I would let it fly again just for the joy of pursuing it"?

Mr. P. I've never heard of him.

Mr. O. Well, he was a wise man, the kind you should

pattern after. It's the constant striving for the things we have not that keeps the wheels of progress going. Have you never heard that a divine discontent is the prelude to happiness?

Mr. P. I doubt it. Look where it leaves most of us—floundering in the mud without hope of paradise! The miraculous development of intelligence as seen in science and invention has mightily disturbed the fountains of life. The bubbles of our hope rise and burst before us only to be replaced by others which promise us the glory of heaven! But we dream and dream, and the realization never comes true! What is the use, Optime, of seeing before us the golden apple of content if we are refused forever the taste of it?

Mr. O. Why, you charming old Pessimo! Your sentiments are so delightful that I can forgive your contradictions. Don't you know that the joy of a beautiful dream is the dream itself? Its realization might carry with it a hidden pain-point.

So it is the too rapid development of science and invention that is giving you the heartache?

Mr. P. See how they have changed every condition of life! The wildest dreams of the craziest necromancer fall short of picturing the reality. Within the memory of a single individual the electric light, electric car, telephone, talking-machine, moving picture, wireless, automobile, and flying-machine have sprung into existence.

Besides these a hundred labor-saving machines and devices have come to disturb the dreams of labor. The head of a large family is driven to distraction when the

time arrives for balancing accounts. The whole world is turned upside down and sanity of judgment is reduced to chaos. How can poor, puny man adjust himself to such mighty miracles?

Mr. O. Though we cannot adjust ourselves to these marvels, the very knowledge of them should add to the zest of life.

Mr. P. Not so! They increase our torment. Think how they impose upon our emotions! They strike the harp of life with such violence that every string of feeling is set vibrating. If length of life is to be measured in heart-throbs, then man now lives a year in a day, and a single lifetime embraces more than the whole of recorded history! I don't care to live so fast, Optime; it disturbs me greatly to be so upset.

Mr. O. Some day an earthquake will happen; then how shall you feel? The things of which you complain are the most glorious achievements of the ages. What matters it if we cannot adjust ourselves all at once to these miracles? Time has a long time to run.

Mr. P. You make me feel like the great fish that swallowed Jonah. You persist in stuffing me with foolish arguments.

Mr. O. No, Pessimo, I'm in earnest. A multiplicity of wants, economic, intellectual, and sentimental, form the very basis of national advancement. So long as discontent remains normal and refrains from anarchy or crime, it is well for the race that its desires are many and that some of them are always unattainable.

Mr. P. But tell me, is it well to multiply human wants a hundredfold while the capacity to satisfy them

remains the same? Think of the disappointments that follow. Man craves more leisure time in which to enjoy the marvels about him, but his slender purse prevents the indulgence. He longs for the lamp of Aladdin to transform his shanty into a bungalow and his cart into an automobile, but the miracle refuses to work. No wonder he resents routine and the slow process which success requires! He has to crawl when he longs to fly; he must sweat money into his purse when he would fill it with the transmuted metal of the alchemist! Surely he is right to be disgusted with the times. He's justified in yearning for the simple life where desire and reality are twins who remain satisfied only in each other's presence.

Mr. O. Maladjustments will be righted and inequalities smoothed down, but I doubt that the world will ever be in complete harmony. Struggles will go on, ideals will be striven for, and the unattainable desired. Human endeavor will swing first in one direction, then in another, and throughout it all progress will be made; but while the good old earth will become a happier dwelling-place, perfection will not be reached: it will rest, like the pot of gold, on the crest of the rainbow, an ideal to be pursued but never attained.

QUESTIONS AND EXERCISES

1. Compare man's essential needs with his ever-increasing wants.
2. Discuss the proposition: Man's progress has kept pace with the enlarged horizon of his wants.
3. Give arguments to show the fallacy of the idea of "settling down to enjoy life."

4. Show that our wants are too far ahead of our capacity to satisfy them.
5. Show the value of the intellect as expressed in scientific development and invention.
6. Report on the following: (1) The scientific expert. (2) The scientific farmer. (3) Labor-saving devices. (4) The scientific spirit.

REFERENCES: Any good modern history.

An elementary economics.

Our Scientific Inheritance. Bennion. Chapter IV.

CHAPTER XIX

THE DRAG OF MORALITY

Mr. Pessimo. Don't you think, Optime, that the chief danger threatening our national welfare is the drag of our moral conscience?

Mr. Optime. I thought you contended yesterday that the trouble is occasioned by the pull of the intellect?

Mr. P. That's an evil sufficient unto itself; but this is as a mountain compared with a mole-hill.

Mr. O. Make yourself clear.

Mr. P. Morality is a lazy jade. Her fettered feet have trudged so slowly down the calendar of time that she has but just now reached the abode of the caveman. To our shame, be it said, human conduct is on a par with the ethics of the savage!

Mr. O. You've had another bad night, Pessimo. Conduct is not so evil as you think.

Mr. P. Nearly all thinkers agree that the moral conscience is retarded. While the intellect has blazed like a comet in the sky, morality has hidden away like a planet in eclipse. All our conquests are achievements of the intellect; morality has had no victories. Since the time of Christ there has been no renaissance of the moral life, but during this period knowledge has been reborn many times. And so intelligence and conduct are separated by generations of time; they ought to travel together hand in hand.

Mr. O. You astonish me, Pessimo. It's impossible that intelligence could go so far without carrying morality some distance with it. Consciousness works as a unit, and one phase cannot be active without affecting all the others. Any factor, of course, may be so exercised that it develops out of proportion to the others; but there's a limit to the inequality. The interdependence of mental factors prevents demoralization.

Mr. P. Then you do not hold with such writers as Alfred Russel Wallace, who declares that our moral natures have made scarcely perceptible progress during the last five thousand years?

Mr. O. No. We've discussed that question once before. Our moral instincts are slow to change, it is true, but so are the social and religious instincts. Even our intellectual nature has been tardy in its response to stimulation. It's only within the last century that the intellect has shone forth with a new lustre, and to-day there are thousands of people who never think.

Mr. P. What are you driving at?

Mr. O. Simply this: it's inconceivable that growth of common sense, increased knowledge, and keen judgment would not affect favorably the moral conscience. The factors of the mind are not shut in compartments isolated from one another. All are associated and, as we have said, a modification of one influences all the others.

Mr. P. You seem to agree with the old-time fallacy of the philosopher who held that knowledge is virtue.



Mr. O. Not as Socrates meant. He had a hazy notion of the working of the mind, and assumed that since knowledge of the right led him to do right, knowledge would likewise induce others to do the same; but he was not fully aware of the fickleness of human nature. He did not appreciate the moving power of motive in influencing conduct, nor did he understand that passion may sometimes sweep reason from its throne.

Mr. P. How did you become so intimate with Socrates?

Mr. O. Never mind. Do you recall the syllogism in which he expressed his belief?

1. All men desire that which is good and would get it if they could.
2. Knowledge would enable them to attain the good.
3. Hence knowledge is goodness or virtue.

Mr. P. That's a silly thing, not a syllogism. Didn't he know that many criminals are intensely intellectual, and that it takes a smart man to be a rogue?

Mr. O. You may easily overdo that argument, Pesimo. Most criminals are abnormal and many have diseased intellects. They are smart only in a narrow field. They become cunning and even skilled in the particulars of their peculiar crimes, but their intellects, in a broad sense, are not well developed; they fail to see facts in their true relationship. There is nothing about the nature of intellect that smacks of crime or degeneracy. As intelligence becomes perfected we may discover that knowledge approaches closely to virtue.

Mr. P. It is knowledge, I suppose, that makes the Germans so virtuous in the present war?

Mr. O. Now, Pessimo, you're like a boy on the 4th of July setting off firecrackers. You think to blow up my argument.

Mr. P. Well, I believe I've lit the fuse.

Mr. O. Come, be sensible. We cannot help admiring German efficiency. Her application of science and invention compels our admiration. Had she displayed the same intelligence in dealing with external matters as she has in solving her internal problems, to-day she might be the most respected and powerful of nations.

Mr. P. So you're a defender of Germany?

Mr. O. Not by any means! I am merely trying to do her justice. But let me ask: Was it intelligence that led her to invade Belgium and to declare that an international treaty is "a mere scrap of paper"? Was it a display of intellect that guided her foreign policy, dictated her ruthless submarine piracy, and ordered the dropping of bombs on helpless women and children?

Mr. P. What else was it?

Mr. O. It was a total lack of judgment and of moral righteousness! She had no idea that the world was so far advanced in matters of justice and sympathy that her conduct would be resented. She did not believe, for example, that any kind of insult or injury could force the United States into war. She misjudged even the capacity of the Oriental mind for primitive feelings of decency and fair play. No, Pes-

simo, it's a lack of foresight and intelligence that has wrecked German honor and virtue.

Mr. P. How do you account for her attitude?

Mr. O. A wrong philosophy put a twist in her intellect and a kink in her moral nature. Her leading thinkers teach that there's nothing in common between the moral obligations of the state and the individual conscience. The greatest virtue of the state is power, and the strength to enforce its will. No consideration whatsoever must bar the progress of the state. Hence Germany owes her dishonor to an utter lack of conscience in the state.

Mr. P. But she has succeeded thus far.

Mr. O. Yes, in arousing the enmity of the world and driving three-quarters of the people of the earth to take up arms against her.

Tell me, Pessimo: should there be a divorce between the conscience of the individual and that of the state?

Mr. P. No, I think not.

Mr. O. Do you know what the chief bond is that holds society together?

Mr. P. I've never thought of it in that way.

Mr. O. It is good faith. Individuals must keep faith with one another; they must pay their debts and fulfil their obligations. Laws were instituted to enforce this purpose. Nations likewise must live in good faith with one another. In all their intercourse they must be guided by the principles of honor and justice. Secret treaties and intrigues have resulted in disaster and destruction. They have no place in the diplomacy of nations. Broken words and treaties have always

let loose the horrors of rapine and bloodshed. Hereafter the world will see to it that intelligence and the principle of justice shall characterize the relationship of nations.

Mr. P. You're dreaming again, Optime. There is not sufficient righteousness on the earth to permit the realization of such fantastic ideals.

Mr. O. You lack faith, Pessimo. Have you read President Wilson's message to Congress?

Mr. P. I glanced at the headlines.

Mr. O. Read that message and digest it. It will satisfy your doubts and remove the miasma from your mind. So far as America is concerned she drops forever the drag on the moral conscience and unites intelligence with "generosity and justice." In the following extracts see if you can detect the deep breathing of the race and hear the voice of a new prophet calling unto righteousness: "You catch with me the voices of humanity that are in the air. They grow daily more audible, more articulate, more persuasive, and they come from the hearts of men, everywhere. They insist that the war shall not end in vindictive action of any kind, that no nation or people shall be robbed or punished because the irresponsible rulers of a single country have themselves done deep and abominable wrong. . . . We shall be free to base peace on generosity and justice, to the exclusion of all claims to advantage even on the part of the victors. . . .

"A supreme moment of history has come. The eyes of the people have been opened and they see. The hand of God is laid upon the nations. He will

show them favor, I devoutly believe, only if they rise to the clear heights of his own justice and mercy."

QUESTIONS AND EXERCISES

1. How do you account for *the drag of morality* as compared with *the pull of the intellect*?
2. Justify the opinion of Optime: "The distinction between morality and intelligence is more apparent than real."
3. Show that the welfare of society demands that men live in harmony, guided by a commonly accepted standard of conduct.
4. Report on the following topics: (1) Moral control in primitive society. (2) Primitive morality. (3) Conscience in the race. (4) Conscience in the individual. (See Coffin's *The Socialized Conscience*.)
5. Discuss the proposition: The conscience of the individual and of the state should coincide.
6. Justify Optime's statement: "Good faith is the chief bond that holds society together."
7. State your impression of the selection from Wilson's message to Congress.

REFERENCES: Selections from *The Socialized Conscience*. Coffin.

The Solidarity of the Race. Bennion. Chapter VIII.

CHAPTER XX

PERSONAL MORALITY VS. THE SOCIAL CONSCIENCE

Mr. Pessimo. In spite of your mighty defense of the moral conscience yesterday, I'm still of the opinion that much of our national trouble is due to a lack of moral adjustment.

Mr. Optime. You're like a sinner, Pessimo, who won't stay converted. What is disturbing you now?

Mr. P. There's certainly a wide chasm between personal conduct and the behavior of society. Individual morality is bad enough, but I'm led to wonder whether society has any conscience at all.

Mr. O. Don't you believe that a majority of people desire to be moral and that they have a more or less definite standard to guide their conduct?

Mr. P. I doubt that a majority are moral. It's a true saying, it seems to me, that people are honest when it pays them to be good.

Mr. O. I'm sure it pays to be honest; but I'm equally certain that when the average citizen performs a moral act he has no thought of reward. It's quite the fashion nowadays to behave decently.

Mr. P. You're bubbling over again, Optime. Is there no way to dam your flow of confidence?

Mr. O. If it's the confidence of truth, why shouldn't it flow?

President Hadley corroborates this view when he says in substance that the typical American citizen, in private, bears an excellent character. He is courteous to the weak, respectful to the strong, and unselfish in the exercise of his power. He does not use brute strength to elbow his way through a crowd of women and children, nor does he employ cunning to over-reach his neighbors. In great emergencies, like fire, flood, or railway accident, he freely risks his life to save his fellow men. This heroism in a crisis "is but a manifestation of the ordinary intentions and ideals of our American men and women, which they are showing in thousands of little acts of daily self-sacrifice of which we never hear."

Mr. P. You probably overlooked the expression "in private," which you quoted. Had you gone a little farther you would have read the following:

"With our public morals the case is different. In business and politics we have to record another story. The man whom you could trust to help a weak neighbor will nevertheless go to all lengths to hurt a weaker competitor for money or for office. A man who in private life would despise snobbishness and servility of every kind will, in business or politics, cringe to the stronger power for the sake of his own personal advantage. The instinct to serve others which we feel in our private relations gives place to serve ourselves in commercial or political ones."

How does that please you, Optime? Doesn't it tickle your fancy to know that the same hero whom you fondly believe might rise to the supreme heights

of self-sacrifice is capable in his dealing with society of falling to the lowest depths of deceit?

Mr. O. The comparison is startling. It reveals the fact that there is a distinction between the personal and the social conscience, but I believe you exaggerate the difference. Haven't you observed that the leaders in politics and industry who are the chief offenders socially are good people generally in their private lives?

Mr. P. I can't say that I have noticed it particularly.

Mr. O. The same men probably are kind to their families, true to their friends, and quick to return an obligation to a neighbor.

Mr. P. Yet such men, as Hadley declares, might not hesitate to tell a lie in politics or in business. How do you account for this contradiction?

Mr. O. Private morality is comparatively definite and organized, while public morality, or the social conscience, as we like to term it, is obscure and unorganized.

Mr. P. I doubt that a social conscience really exists.

Mr. O. You're always doubting! Note the difficulties in the way. Individual morality is concrete; it deals with neighbors whom we see and with things that we can touch. Social morality, on the other hand, is usually abstract; it deals with matters that are remote, and processes that are hidden. Private selfishness is easily seen and quickly punished, but selfishness in business is hard to discover and slow to be punished.

Mr. P. That's perfectly clear.

Mr. O. Another reason for the disparity is that

private obligations are as old as life itself, and deal with situations that are relatively fixed. On the contrary, our social duties have to do with a world that has been entirely remade during the last century. Industrial, commercial, and political systems are so new and strange that the social conscience is barely acquainted with them. No wonder that it has been unable to adjust itself to the new situations that have arisen.

Mr. P. If we had sufficient good laws they would take care of our public interests, and we shouldn't need this mythical social conscience to force men in public life to be good.

Mr. O. I'm glad you said that. It's a virtual surrender on your part. Don't you know that law, especially if it deals with a moral question, is of no avail unless the public conscience is behind it? A law is never valid or sacred unless the great majority of people see its wisdom and practise it without coercion. I've heard of a law that was passed to prevent men from swearing when driving mules. How do you suppose it worked?

Mr. P. I once drove a span. I'd rather not answer.

Mr. O. In our State we have a law which provides in substance that weeds shall not be allowed to grow along public highways or private fences. Do you suppose this law prevents the weeds from growing?

Mr. P. Well, it ought to help free the country of weeds.

Mr. O. Not unless public sentiment is behind it and its necessity is seen. No, Pessimo, if laws could

make us good, we should soon be angels. Think how lonesome I'd be if you should fly away and leave me!

Mr. P. Well, you wouldn't need any wings the way you're going. What are laws for if not to make people good, and to get things done that would otherwise be left undone?

Mr. O. Legislation must define public opinion rather than anticipate it. When the latter is attempted law usually becomes a dead letter or a laughing-stock. Much of our legislation is of this joy variety.

Mr. P. Don't get ridiculous, Optime!

Mr. O. I was never more earnest in my life. Think of our legislature passing five hundred laws during one session! What a capacious stomach the public would need to swallow so much nostrum!

What we need to-day is not so much law as more knowledge. The light of intelligence must illuminate the dark places of our economic and social life. Labor troubles must be studied, industrial problems considered, and social evils investigated. As a result, a clear-cut definition of social aims and duties may be obtained, following which laws may be enacted which will be respected and observed.

The final solution, however, of all problems centring in social relationship is a highly socialized conscience. This can be brought about through a systematic publicity campaign along all lines of public interest. Don't you recall how our slow-moving Congress was aroused to action in war legislation through an appeal to the country made by the President? Graft was almost universal in the administration of public

affairs up to 1900. Every one regarded it as a matter of course—an inevitable accompaniment of popular government. But the slogan "a square deal" was echoed from one end of the country to another until at length it took possession of the social conscience, and now honesty in public officials is demanded and obtained. Education and publicity are the safeguards of a democracy.

Mr. P. That's practically a new doctrine to me, but it must not be pushed too far or it will result in a contempt for law. I've always held that authority and law controlled everything.

Mr. O. That's because you have a mediæval mind. What a fine thing it would be, Pessimo, if you could take the advice of the good Book and be born again!

Mr. P. If I could, I'd come at a better time in the world's history.

Mr. O. Public opinion governs more in a free country than does the opinion expressed in creed or statute-book; hence moral ideals must be developed in the hearts and minds of the intelligent majority. In school the boy is controlled more by the public opinion of his fellows than by the rule of the teacher. The professional man obeys the code set up by his associates; he would yield his life, and even his chance of eternal salvation, rather than forfeit the good opinion of his colleagues! Once let public sentiment be clear and definite concerning any certain point and a man will enforce it against himself just as he does against others. Coffin declares: "We have already had enough experience to know that when the public conscience is

once aroused vested sin in any form whatever cannot stand."

The bridging of the chasm between private and public morality rests, therefore, in publicity and the establishment of a highly socialized conscience.

QUESTIONS AND EXERCISES

1. Give as many examples as possible of the distinction between personal morality and the behavior of society.
2. How do you account for this difference?
3. Under what conditions is legislation necessary and effective?
4. When may law become a dead letter or a laughing-stock?
5. Show that wise legislation defines public opinion and makes it effective where otherwise it would be obscure.
6. What legislation is most needed in your community or State?
7. Read and report on the following from Coffin: (1) Social complexity indicates moral complexity (p. 38). (2) The locus of responsibility (p. 188). (3) Distrust of government (pp. 198-200). (4) Social progress (pp. 231-234).

REFERENCES: *The Socialized Conscience*. Coffin.
Citizenship. Bennion. Part II, chapters I and II.

CHAPTER XXI

THE RELIGIOUS IMPERATIVE

Mr. Optime. It is my opinion, Pessimo, that mankind is more religious to-day than ever before.

Mr. Pessimo. You astonish me. Neither the evidence of our senses nor the weight of authority bears out your belief. It seems to me that all proof points to the contrary. There was never a time when irreligion flourished as it does to-day.

Mr. O. But you will agree that there is a spirit of faith in man and an impelling desire for truth which are seeking forever to realize themselves. Surely this constant striving, together with the accumulation of spiritual values through the ages, must affect favorably the religious sentiments of the race.

Mr. P. There is no evidence that mankind has profited by this accumulation of race experience.

Mr. O. We have seen, however, that increased intelligence, as typified by the scientific spirit, has lifted man to a higher plane of existence. It would be strange indeed if the religious sentiments have not shared in the enlightenment.

Mr. P. No necessary relationship exists between the two. Religion rests upon conversion and faith and a feeling of dependence upon a supreme Power in the universe. It seems to me that intensified knowledge may often block the way to spiritual experiences.

It is certainly not a fact that the most intelligent people are the most religious.

Mr. O. Are you willing, Pessimo, to defend this proposition? The more ignorant men are the more susceptible they are to religious influences.

Mr. P. Not without time for deliberation.

Mr. O. Let us examine the question of faith a moment. You will agree, I am sure, that faith, like emotion, must have some object, or idea about which it gathers. We cannot have faith in nothing. To be of value faith must have something of worth as its object—something for the sake of which faith is precious. As in emotion the nature of the object usually determines the strength of the sentiment, so in faith, the more clearly defined the idea is or the greater its content in experience, the larger the possibilities for faith will it have. But it is the intellect which determines primarily the nature and importance of ideas in the mind; hence intelligence determines the nature of the object of faith and is thus intimately related to its development.

Mr. P. You are too philosophic for me, Optime.

Mr. O. I am giving you a little elementary psychology. My purpose is to prove to you that faith, like any other sentiment or attribute of the mind, cannot be isolated from other elements of experience. The simplest mental fact respecting anything consists in feeling it, knowing it, and reacting toward it. We speak of these commonly as (1) feeling, or emotion, (2) knowing, or intellect, and (3) volition, or will. All three phases must be present in any mental experience

whatsoever. We know because we feel, we feel because we act, and so on round the circle.

Faith is most closely related to the emotional phase of mind, but, like any other sentiment, it cannot escape relationship to other phases of experience. It is evident, therefore, that faith must be invested with emotion in order to give it the feeling of hope and exaltation; its object must be played upon by the intellect in order that it may be well defined and worthy; and the active phase of mind must take hold of it in an effort to translate its worth into service.

But you are a Bible student, Pessimo. What is your idea of faith?

Mr. P. It is defined as "the substance (assurance) of things hoped for and the evidence of things not seen."

Mr. O. Don't you see that the definition embraces the intellectual factor? Knowledge of law and a wide experience surely give an assurance of things, and form a background for evidence that satisfies the soul. Faith cannot fly far unless winged by intelligence.

Mr. P. Your theory sounds plausible, but the facts are that faith makes its home with the meek and the poor in spirit and refuses to enter the abode of the rich and the well-born.

Mr. O. She enters wherever she is invited. Other things being equal, intelligence will welcome her more readily than ignorance.

Mr. P. I doubt it.

Mr. O. When man's imperfect knowledge conceived the earth to be the centre of everything, and the sky to be a canopy overhead, distant but a few miles,

what chance had faith to believe in infinity? How could the Creator be regarded as a Divine Personality whose intelligence permeates an orderly universe?

Mr. P. The answer is not evident.

Mr. O. It's an obtuse mind that seeks to isolate faith from the rest of experience. One might as well attempt to divorce faith and works. This ought to be sufficient proof that an enrichment of the values of life affects favorably the religious sentiments.

Mr. P. The evidence is not clear. Religion seems to be asleep.

Mr. O. You have sought for it in wrong places. Social writers from Spencer to Cooley point out that "religion is a need of human nature" arising out of the "craving to make life seem rational and good." Man cannot help being religious even if he would. No savage is so wild that he is not led to express himself in some form of worship, and no man so civilized that he can free himself from the religious imperative. During the "process of the ages" an immense inheritance of spiritual values has accumulated. How could mankind help being influenced by these values?

Mr. P. But Coe, in *The Spiritual Life*, holds that there is an evident decay of the spirit of revival among people, that whole classes of the population are withdrawing from the church, which is now attended largely by women. He claims that "organized religion has been powerless to suppress or seriously check organized vice and injustice." When authorities disagree, Optime, who is to be the judge?

Mr. O. Coe's contention may be admitted without

weakening our thesis. That religious revivals are not attended, and the average church not popular, may be an indication of religious sanity. It reveals the "widely felt need of reorganizing religious institutions, both in their spirit and methods, to conform to and express the democratic temper." It is significant that the greatest critics of the church are within the church itself. They are dissatisfied with the fact that social vices and injustice flourish in the very face of the church. Religious people, therefore, are demanding a spiritual awakening which shall embrace less subjection to the dead past and more regard for the living present—a religion, in brief, that shall make alive the ideals of service, duty, patriotism, and social righteousness.

Mr. P. You misinterpret the tendency. To my mind it indicates that a sort of dry-rot has fastened itself upon the churches, and that the microbes of degeneracy and decay are at work.

Mr. O. Pessimo! They'll never admit you through the pearly gate.

Mr. P. Why so?

Mr. O. Because your perversity would clog the machinery of heaven! The facts are that science and democracy are remaking our social institutions and religion cannot escape the influence. And, as one writer remarks: "Religion must undergo reconstruction or perish." But she is immortal and cannot die; hence she must be reborn.

Mr. P. Then I was right about the degeneracy and decay?

Mr. O. In the sense only that decay is a prelude to rebirth. According to our best social writers, the outlook for the future of religion is most promising. Ames declares: "The rising, expanding life of the present era is gradually attaining a consciousness of social ideals and values that is genuinely religious." It means breadth of sympathy, interaction of individuals, and co-operation of personal wills. It teaches that "most of the crime and misfortune of society is not due to conscious malicious intent, but to habits and environment which can be corrected only by modifying the conditions which lie beneath them." Hence religion must adopt the new method which seeks to understand and remove causes instead of relying for aid so much as it has in the past on authority and the fear of punishment.

Mr. P. I doubt that a great religion can thrive unless based upon absolute authority and complete subjection to divine power, even though at times the intellect may not be converted.

Mr. O. That is an autocratic idea of religion in keeping with the "Gott mit uns" theory of the German Kaiser. It is closely akin to the narrow conception of the early Hebrews, who seemed to regard their tribal deity, Yahweh, as their exclusive God and themselves as his chosen people. According to this view, Yahweh cared nothing for the fate of other people, but guarded jealously his own. He required unquestioned obedience and punished every violation of his will. During the many wars which ensued he was the captain of hosts that led them in battle, and his was the right arm which wreaked vengeance on their foes.

Mr. P. Do you condemn this form of religion?

Mr. O. Most assuredly! When transplanted "body and spirit" into the modern democratic world it becomes sacrilege.

During a brief period, before experiences function in a child, it may be necessary for the will of the parent to impose itself and to compel even by force the observance of right habits of conduct. Otherwise disaster might result. The same is true with respect to the dealings of the Creator with a people in the childhood of their development. But this attitude of fear and subjection and even servility must give way, as intelligence and experience develop, to mutual understanding and sympathy, which naturally terminate in reverence and love.

Mr. P. Your words fly away with you, Optime. You have not shown how religion can survive except under the dominion of a strong centralized power.

Mr. O. Be patient a moment. Contrast the later religious ideals of the Hebrews with the earlier ideas mentioned. In order to bring conduct into harmony with the higher conception of life, due largely to the accumulation of experience, the later prophets demanded of Israel that she reform her moral life in conformity with this higher standard. Morality is then applied to people outside of Israel, justice and mercy are emphasized as universal principles, and the tribal deity, Yahweh, becomes the God of all mankind, dealing with all in justice and requiring rightness of heart and life as the condition of his favor.

In our own time we observe signs that point to still higher religious conceptions. They seem to be due

largely to the democratic spirit which has taken possession of the souls of men. One involves a change from the view that emphasizes Deity as an imperial sovereignty to one that glorifies his fatherhood, and the other relates to the intimate relationship of all men to each other. The two are combined in this universal concept: "The fatherhood of God and the brotherhood of men."

Mr. P. These high conceptions, however, do not seem to affect religion favorably. On the contrary, apostasy and spiritual bankruptcy appear to be epidemic.

Mr. O. Social writers take the opposite view. Ames tells us that religion is as natural and necessary in a democratic and scientific age as it is in a monarchical era. Bryce declares that in America Christianity influences conduct more than in any other modern country, and far more than it did in the so-called ages of faith.

Mr. P. But, in spite of all they say, the churches are empty.

Mr. O. Yes, and there is a reason for it. Many spiritually minded people do not attend churches which continue to draw their ideas of religion from monarchical types, and which "interpret spiritual relations in terms of princely favors which are bestowed upon men through grace and free gifts." Do you not believe, Pessimo, that the principles of an enduring religion must spring from the hearts of men as well as from the mind of the Creator?

Mr. P. Why do you ask?

Mr. O. Because otherwise there could be no mutual understanding and harmony. The relationship of father and children demands this sympathetic attitude. Children do right because it is right as well as pleasing to their father. He asks that his desires be carried out, not as arbitrary commands, but because they are wholesome and necessary to the welfare of all concerned. Children should be led to understand and sympathize with the laws they are to obey, and if possible participate in framing them. This would insure perfect understanding and harmony, and would result in co-operative effort and ready obedience.

In most churches, Pessimo, the blessings they have to bestow are too far removed from the people. Rewards are held at the pleasure of the church as special privileges, exclusive rites, or sacred gifts; and usually so much red tape and mystery are required to secure them that simple men with democratic spirits turn elsewhere for comfort and inspiration.

Mr. P. You hold, then, that religion does not descend full-winged from heaven as a gracious gift to erring men.

Mr. O. I think not. How could it be understood? It is more easy to believe that the inspirations of Divinity are met half-way by the rising aspirations of men, and that religion is the result of the mutual understanding that ensues. A religion which meets fully the needs of a great, democratic people ought to rest upon as intimate a relationship between Divinity and humanity as that which exists between the father and the other members of the family.

Moreover, a vital religion must be capable of growth and change. It may be likened to a living organism which is continually developing and throwing off waste matter. To the growth of this organism men should be expected forever to contribute the most fertile products of their thoughts, sentiments, and achievements.

Mr. P. Now, Optime, you picture a religion that would be so simple and natural as scarcely to deserve notice. It would never attract men; they prefer the solemn, the sacred, and the mysterious. I doubt that men would, even if they could, participate in religion to the extent you suggest, and if they did what a common, every-day affair it would become!

Mr. O. You have answered the question, Pessimo, as to why the churches are empty. They are in a state of somnambulism, and are walking in the night of a past age. They dream of power, panoply, and display, and the pomp and circumstance of the days of chivalry. They travel the paths of authority and linger long before the shrine of the mysterious. Faith is pursued by them as a miraculous quality, which few can attain, and the kingdom of heaven is regarded as the happy dwelling-place of the elect.

Mr. P. They do well to sleep. Optime, I like the picture that you paint. Men, not the churches, are in error! Unless they retrace their footsteps they are doomed to perish from off the earth.

Mr. O. Why such foolishness?

Mr. P. Because men have become infidels at heart! They care nothing for sacred things. They do not

revere authority, nor do the majority of them care a whit whether the church keeps or not.

Mr. O. Now you are speaking through the inspiration of indigestion. I have never talked with any person who is an avowed atheist. Such individuals seem to be increasingly rare.

Modern religion desires to be freed from the relics of worn-out creeds, from elaborate ceremonials and rituals, and from the superstitious and mystical. It requires for the most part that authority shall be delegated and not represent the arbitrary type with which, according to the mighty bard, "Men play such fantastic tricks before high heaven as make the angels weep." On the other hand, religion should be broad enough to include all of the social, intellectual, and spiritual values that have accumulated during the ages. Above all, it should be based on that intimate, sympathetic, communing relationship between Father and children which was in the mind of Christ when he prayed: "Our Father, which art in heaven."

Mr. P. Optime, it cannot be done.

Mr. O. But it is being done. A sound of the movement of wheels is in the air. The machinery of the churches is in motion. Many churches are reducing the burdens which they have been carrying. Some are even bartering their goods and are exchanging formulas for principles and fiats for freedom of belief.

Some churches now believe that they must include only that interpretation of the world which is truest and that adjustment of conduct which will yield to humanity the richest values. Consequently they are

utilizing the scientific spirit to help harmonize and rationalize religious belief and content.

Mr. P. I hope you would not disturb religious faith through the introduction of criticism.

Mr. O. Not for the sake of criticism, but for the sake of religion itself it ought to be employed. How else can man clarify his beliefs? It should not be regarded as strange or menacing to utilize intelligence and scientific insight in our religion. The objection that religion is too sacred for investigation falsely assumes that free inquiry into the facts of the religious life would destroy that life itself. Such fear would be justified only in case religion were an illusion to be dispelled by clear knowledge of its nature and sources.

No, indeed, Pessimo! The scientific spirit is in essence religious; hence from it religion has nothing to fear.

Mr. P. The magic of your words is soothing my fears. I wonder, does any one else dream such dreams?

Mr. O. Listen to Everett, in the last paragraph of his *Moral Values*: "For the future, if religion is to assert its rightful power over serious and thoughtful minds, it must be ready to take up all that the long experience of humanity has won. It must recognize how largely its own nature has been transformed, and it must be prepared to face further changes without fear or shrinking. Only by such a temper can religion maintain the sincerity that begets confidence. Further, if religion is deeply to pervade our lives, even the most humble acts by which we seek to create the world of

values must be viewed as an expression of the divine order. Thus what morality requires religion reinterprets and inspires with its own quickening spirit."

Have you ever thought, Pessimo, that our great democratic nation ought to adopt a simple creed of religious principles?

Mr. P. I've never dreamed of such a thing.

Mr. O. We have seen that the religious spirit is struggling mightily to realize itself. Would it not be a move for righteousness, if it were made possible to train up the twenty million children in our schools in fundamental religious habits and concepts?

Pessimo, the religious imperative is upon us. Don't you hear its impelling call?

QUESTIONS AND EXERCISES

1. Give evidence to support the view that man is naturally religious.
2. Show that faith is dependent upon (1) its object, (2) emotion, (3) effort.
3. Discuss Optime's statement: "Faith cannot fly far unless winged by intelligence."
4. Justify the proposition: A spiritual awakening is demanded which shall rely less upon the dead past and have more regard for the living present.
5. What should be the attitude of religion toward crime and misfortune? What new method might be employed?
6. Contrast the early moral and religious views of the Hebrews with the same sentiments during the time of the later prophets.
7. Formulate the most inclusive concept of religion that you are able—(1) in a simple sentence, (2) in a short paragraph.
8. Account for the fact that the churches are empty.
9. Show the intimate relationship that should exist between Deity and his children.

10. Give reasons why religion should be a simple, every-day affair.
11. Criticise the attitude of seclusiveness of the average church.
12. From what should modern religion be freed? (1) What should it include? (2) How related to the scientific spirit?

CHAPTER XXII

THE SCHOOL AND SOCIETY

Mr. Pessimo. I haven't a very high opinion of school-teachers, Optime; have you?

Mr. Optime. Yes. I've always thought they were rather decent folk. What's on your mind this morning?

Mr. P. Well, in my judgment they are a simple-minded, negative sort of people. I'm sure they will never set the world on fire.

Mr. O. I hope not.

Mr. P. No fear of it. It's a rare thing for teachers to take a decided stand against anything outside the schoolroom. I have never known one of them to have life enough even to do anything desperate.

Mr. O. I hope they are not so inert and lifeless as you think. Personally, under rare conditions, I have known teachers to commit crimes and misdemeanors much like common people.

Mr. P. Yes, but such exceptions are so rare as to be negligible. The worst that I recall just now about a teacher is that once upon a time he secretly smoked a cigar, and when this was found out he was promptly dismissed from service. Two members of the school board smoked their pipes contentedly while passing sentence on the culprit.

Mr. O. I don't see the drift of your argument.

Mr. P. It is this: society seems to regard teachers much as it does preachers—they are superangelic personages who ought not to mix up in the gross affairs of life; teachers should confine themselves to the schoolroom heaven which they have been hired to inhabit.

Mr. O. Now, Pessimo, aren't you overdoing the matter a trifle?

Mr. P. No, it can't be done. Just the other day one of our leading high-school principals lost his position because he expressed publicly his opinion in favor of prohibition. Another principal was officially notified by his board that he must no longer take part in the social affairs of his community. The board objected particularly to his supervising the amusements of the town and "acting as a police officer," as they termed it, while assisting to conduct public dances.

Mr. O. I am acquainted with most of the school-board members of our State. Not many of them are so narrow as you suggest; on the contrary, the majority of them, I am sure, are broad-minded, progressive citizens.

Mr. P. That may be true. I am using merely some incidents that actually occurred to illustrate the views of society in general respecting the duty of teachers.

Mr. O. Get out of the mist, Pessimo, and state your case clearly.

Mr. P. It's your mind that is in a fog to-day. Can't you see that a world of confusion exists concerning the moral and social obligations of the teacher outside of the schoolroom? Surely you have observed

the deep chasm that separates schoolroom morality from the low standard of conduct observed by society herself. You have objected strenuously heretofore to the double standard of sex morality. Why don't you protest against the double standard of ethics held by the school and society?

Mr. O. I begin to see what you are angling for. Keep on; you may catch something after a while.

Mr. P. Listen to this: society expects the teacher to observe and to develop in his pupils the strictest habits of temperance—neither teacher nor pupil must taste intoxicating liquors or smoke cigarettes. Except in prohibition States, however, society reserves the right to indulge in both of these vices; and now, while the war is on, she takes the young men fresh from the schools, puts them into the trenches, and invites them to become cigarette fiends. Have I not read somewhere, Optime, "Consistency, thou art a jewel"?

Mr. O. The teacher is to be praised for observing and teaching abstinence with respect to these indulgences. If he moved only along the path of least resistance, which consistency too often travels, he would be idle much of his time. In matters of moral reform, Pessimo, the schools must be leaders, not followers.

Mr. P. But in the meantime the teacher is held up to ridicule. Too often he is regarded as a goody-goody body and the adolescent youth smiles at him good-naturedly, then turns aside to follow after the man with the big cigar.

Mr. O. You've caught something, Pessimo.

Mr. P. Concerning many other practices the con-

trast is the same. Children in school must be meek and courteous. They must not use bad grammar nor give way to profanity; but on the street the air is often heavy with corrupt expression and frequently charged with the brimstone of invective.

Mr. O. You're making progress.

Mr. P. Regarding extravagance and style the story reads the same. The teacher impresses lessons of personal hygiene and economy, and succeeds at times in enticing the children to dress in appropriate clothing and to wear comfortable shoes; but too often the vain mother steps in, or conscienceless society interferes, and instead of decent clothing flimsy gossamer is wrapped around the girl. She is boosted up on high stilts and sent limping on the way to perdition.

Mr. O. All honor to the teacher for his heroic stand.

Are you aware, Pessimo, that much of a teacher's work rests on faith? It is well for him that his reward is not carried home with his text-books. If he received each day the full coinage of his worth, he'd soon become a plutocrat.

In spite of your gloomy forebodings, the good work of the teacher is functioning slowly in the life of society. On every side may be seen the bursting buds and blossoms of seeds that were planted by the teachers of yesterday; and it is a faithless teacher indeed who cannot see in vision the harvest of his planting hanging golden in the sun.

Mr. P. Nevertheless, the teacher is to be pitied or despised. I don't know which.

Mr. O. Be careful. Your ill nature is asserting it-

self. Don't you observe that society is becoming self-conscious? At times she blushes crimson with the consciousness of the crimes committed in dealing with her children.

Mr. P. With the contradictory demands of society on the one hand, and the unreasonable exactions of parents on the other, I wonder that the teacher has any sweetness left. Do you know, Optime, that I would rather be an angel than a teacher!

Mr. O. Ha, ha! Pessimo an angel! Why, it would set the imps of Hades giggling for joy!

Mr. P. Oh, be quiet! You wouldn't make even a respectable imp.

In my opinion, the live teachers are dead, and the active ones have left the profession.

Mr. O. You're paradoxical. Who, then, are left?

Mr. P. Only the inert and lifeless. Those who don't count.

Mr. O. Now, Pessimo, don't you remember what you said about consistency and the jewel? You'd better come over to the house and get a taste of honeycomb. You need a little sweetening.

Why are you so bitter against the teacher?

Mr. P. Because teaching ought to be an honorable profession. It is a full-sized man's job. Do you know that most of the men with red blood in their veins have quit the profession? Soon there'll be no one left but women and sissies.

Mr. O. So you class women and sissies together.

Mr. P. No, indeed! I beg the women's pardon. I had men only in mind.

States must be at least seven hundred and fifty dollars, in order that his family, embracing three children under fourteen years of age, may barely subsist. This estimate was made just before the war; the income now should be increased about fifty per cent.

Teachers' salaries have scarcely been affected by the war. Show me, Pessimo, what hope there is for teachers to perpetuate their kind?

Mr. P. I told you the condition of the schools was hopeless. Now you agree with me.

Mr. O. Not for the reason you suppose. I am trying to get at the cause of the trouble; you merely attacked the teachers. Do you know that there is something which an American is forever pursuing, something he seeks with a fervor that knows no rest and which never acknowledges defeat?

Mr. P. I couldn't venture a guess.

Mr. O. He seeks the truth! He is never satisfied with the mirage of things; he must find the reality. Facts are sought with the same zeal that is used by a child in chasing butterflies. He will not rest until he receives a satisfactory answer to his question. Subterfuge he despises and evasion he avoids even though it promises temporary happiness. He prefers the truth even when it hurts.

Teachers have been too modest, Pessimo. They haven't had sufficient faith in the inherent justice and sympathy of the great American heart.

Mr. P. Why this eloquence?

Mr. O. To find the truth and shout it to the skies. Every teacher should be a John the Baptist calling

sinners to repentance. It should be shown that the same energy used to conquer a harsh environment and to pluck the truth from the heart of nature must be employed to solve our educational problems. Point out the fact that in this boasted age one infant out of seven dies before it is a year old, largely from preventable causes. Show from the commissioner's report that the average amount of schooling received by the American boy is but five years. Then ask them to recite the story of Cornelia and her jewels, and to repeat in unison: The child is "the pearl of great price," the miracle of the ages.

Mr. P. What good would this serve?

Mr. O. It would direct attention to the vital problem of education. Next to the home, the school is the great civilizing agency. Unfortunately religion sleeps, or concerns herself with mediæval problems, and the home is quiescent because of internal troubles. Hence a double duty devolves upon the school. The teacher should seize Gabriel's trumpet and blow upon it long and loud. This might arouse the public conscience to the gravity of the situation.

Mr. P. That would be unique. I think I might venture to smile should I discover a teacher blowing his own horn.

Mr. O. In thunderous blasts let him proclaim that as a nation we expend two and one-half times as much in the liquor traffic to damn the lives of men as we spend in education to save their souls. Shout forth the fact that tobacco and poisonous drugs are more valuable from a monetary standpoint than the edu-

tion of our boys and girls. Let the trumpet blow forth the announcement that we expend more for soft drinks, chewing-gum, and candy than we do for the salvation of our children. If this fails to convert the sinners, then overwhelm them with this blast: in your own community the automobile industry is probably several times more precious, measured in dollars and cents, than is the education of your sons and daughters. If through it all their ears are deaf and their eyes refuse to see, then stop your noise and sit down in quiet converse with this giant youth the public, and through the magic of figures and the sweetness of your eloquence try to convince this great, lubbering adolescent, with the thoughtless mind but prodigal heart, that we are expending as a nation ten times as much for ruinous and frivolous practices as we are for the education of our children. Would the magic work, Pessimo?

Mr. P. I doubt its adequacy. Of course the American people are proud of their children, but they are not yet conscious of the fact. They even love their school-teachers, but have never found it out.

Mr. O. Let the teacher go forth with the zeal of a missionary, confident in the righteousness of his cause. In his vocabulary there should be "no such word as fail." Supreme faith will win. Never was a just appeal made in vain to the "justice and generosity" of true Americans. The twentieth century is the child's century. Let this be the motto: "The child and his birthright."

Mr. P. You paint a rosy picture, Optime. But the millennium has not come.

Mr. O. The teacher must make his own millennium. His star of hope is in the ascendant. Slowly its light is dispelling the mists which have obscured our vision and the road to progress stands revealed. The teacher is a true American. A generation ago he did his work so well that his pupils who are the men and women of to-day have withstood the supreme test. They have been weighed in the balances and are not found wanting. The fiery furnace of war has tested the metal of their patriotism and found it to be pure gold. Thanks to his teaching, the children of to-day are more patriotic even than the adults. The nation in its extremity turns to the teacher and the schools, and, thank God, she does not appeal in vain! The teacher, Pessimo, is the true patriot. Never more will the nation permit his light to be hidden.

QUESTIONS AND EXERCISES

1. Who has the argument? Why?
2. Look up the latest report of the commissioner of education and discover:
 - (1) The number of children of school age in the United States.
 - (2) The number of school-teachers.
 - (3) The number of high-school students.
 - (4) The average wages paid teachers.
3. From the report of the Bureau of Labor find out:
 - (1) The average wages paid common laborers.
 - (2) The average wages paid in certain skilled trades.
 - (3) The average wages paid skilled laborers in the cities of the United States.
4. Discover the average wages paid:
 - (1) Common laborers in your own State.

- (2) Skilled laborers in your own State.
 - (3) Teachers in your own State.
5. What do you conclude from the above?
6. Discuss the proposition: Society has not awakened to the magnitude and importance of free education in a democracy.
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CHAPTER XXIII

LOW WAGES AND POOR HOMES

Mr. Optime. Good morning, Pessimo, I'm glad to see you! Since our last argument, I've received some new light on our controversy.

Mr. Pessimo. That's interesting. I thought there was nothing new under the sun.

Mr. O. I've read a book or two since you were here, and thought the matter out, and I've concluded that a serious economic menace threatens the welfare of our homes!

Mr. P. Well, that is something new! I had no idea anything could alarm you. What's wrong with your hope-box this morning?

Mr. O. Sit down. I want a sober talk with you.

Mr. P. I thought we agreed that the chief difficulties were due to social vice and to the weakening of our moral and religious standards.

Mr. O. I don't recall reaching any agreement. Without minimizing the evils you mention, I believe it may be shown that a satisfactory family life cannot exist except on an economic basis. Low wages and poor homes are twin evils that lodge together and refuse to be parted. They thrive on poor food, poor air, and insanitary surroundings. Vice is usually an out-growth of unfortunate economic conditions, and morality and religion are often helpless in their presence.

Mr. P. Now, Optime, you're standing on your head. Isn't it the truth, rather, that it's poor people who live in poor homes? In a free country, where everybody has an equal chance, why should there be any poor homes except as the result of shiftlessness and depravity?

Mr. O. You voice a worn-out theory, Pessimo. Freedom is merely a relative term. None of us is actually free, and equality of opportunity is a myth. What sort of freedom has a child born in the slums compared with an infant reared in a modern home?

Mr. P. That's merely an exception, not the rule. Children in the slums frequently rise above their environment. I hold to the theory that man is the maker of his own destiny. If he has industry and a strong will he can accomplish anything.

Mr. O. Such as becoming an Edison, I suppose, or a President of the United States. Have you never read the saying that "if wishes were horses, beggars might ride"?

Mr. P. Do not ambition, energy, and will-power count for something?

Mr. O. Surely. But can't you understand, on the other hand, that thousands of individuals with real ability are like the "flowers that waste their sweetness on the desert air." They never amount to anything, simply because the environment denies them an opportunity.

Mr. P. I'll grant, of course, that some opportunity must be provided.

Mr. O. Instead of relying so much as we have on

equality and religion to make us good, and to reform our homes and society generally, would it not be well to help the process through a careful scientific inquiry into the causes of the trouble?

Mr. P. There's no objection, of course, but what good would it do? Depraved people love to revel in dirt and vice, like a porker in his mire.

Mr. O. You're absolutely incorrigible this morning, Pessimo! Why should people prefer filth and vice and degeneracy, if something better were offered? Don't you believe that insanitary surroundings, with the consequent loss of health and the probable accompaniment of disease have much to do with poverty and crime?

Mr. P. These evils are chiefly the results of crime and degeneracy. Depraved people naturally seek a bad environment, and so tend to foster and perpetuate evil. "Birds of a feather flock together."

Mr. O. You are much like the old lady in prayer-meeting who said: "Yes, I believe in total depravity; it is such a comfortable doctrine."

Mr. P. Nevertheless, the common opinion of the street is that human depravity is a normal condition. It is backed up by the authority of Holy Writ: "Man is born to trouble, as the sparks fly upward."

Mr. O. Trouble and evil, however, are not synonymous. Your contention is contradicted by every scientific investigation made thus far. The conclusion reached is that the average man is moral, and possesses at least a minimum of latent capacity which, when opportunity offers, will develop into achievement.

Mr. P. It isn't opportunity that men lack, it is disposition. The submerged tenth loves to be inundated.

Mr. O. Statistics prove the opposite. Dr. Devine, in *Misery and Its Causes*, shows that ignorance of all that goes to make up life is the prime cause of poverty; that crowded conditions and lack of air, sunshine, and nourishing food are largely responsible for immorality and degeneracy.

A careful investigation of the principal causes of disability in five thousand dependent families in New York City revealed the fact that overcrowding was the direct cause of forty-four per cent, widowhood of twenty-nine per cent, and chronic physical ailments of twenty-seven per cent. Practically all of the causes were external—objective, not the fault, but the misfortune of the individual.

Mr. P. Now, Optime, isn't it true that intemperance, bad habits, viciousness, and vice are largely responsible for disability? I cannot believe that improved environment would help some people.

Mr. O. In the five thousand families mentioned only sixteen per cent were intemperate, and fewer than ten per cent had serious defects of character; hence the maladjustments were due primarily to economic and social causes.

Dr. Devine declares that all of the old explanations of the cause of poverty and maladjustment, such as vice, intemperance, criminal tendencies, and depravity, are disproved by scientific investigation. The question as to whether the wretched poor are poor because

they are shiftless and immoral, because they drink and steal, because they have superfluous children, and because of personal depravity, or whether they are poverty-stricken because of economic pressure—because our social institutions are at fault—is answered by the fact that personal depravity is as foreign to the question as is witchcraft or being possessed of devils. The troubles "are economic, social, traditional, measurable, manageable."

Mr. P. If human nature is not in need of regeneration, how then are the evils to be remedied?

Mr. O. The problem is one that society is responsible for, and which she must face. The exact facts must be learned first; these must be made a part of the social conscience, after which remediable legislation may be undertaken. Unquestionably, when the facts are known, society will stand amazed that such barbarous conditions exist—little children starving, wives in terror and want, disease epidemic and "sweeping away multitudes as autumn frost sweeps away summer insects."

Mr. P. I do not believe social conditions are so bad as you suggest.

Mr. O. In 1908 the Chicago Board of Education investigated underfeeding in the Chicago school-children. It found that five thousand children that attended were habitually hungry, ten thousand did not have sufficient food, and many more were underfed. Besides, many lacked shoes and clothing, others had no beds to sleep in and had to cuddle together on hard floors. Many of the poorer children lived in damp,

unclean, overcrowded homes that lacked every comfort and sanitary necessity. In many of the damp, ill-smelling basements the only thing regarded cheaper than rent was the life of the child. A large number of children had only bread saturated with water for breakfast. At noon they had bread or bananas, or occasionally the luxury of soup made from bones. Some children were found who subsisted largely by begging for dead fowl from crates or for decayed fruit, and searching for scraps of food in garbage-cans.

Mr. P. That's merely an isolated case.

Mr. O. Not at all. John Spargo found conditions even worse among children in the New York City schools. He discovered that from sixty thousand to seventy thousand children go to school hungry and for that reason were unable to do the required work. In every large city in the United States conditions are similar. It reveals a pathetic condition, and proves that many families are receiving wages that are entirely inadequate for bare sustenance. Have you ever gone without food for a day or two, Pessimo, until you knew how it feels to be desperately hungry?

Mr. P. The parents themselves are largely to blame. These conditions are due to the craze people have of rushing to cities. In 1800 only one person in thirty lived in cities of over eight thousand population; in 1900 one person out of three lived in such cities. The fools bring calamity on their own heads. Why don't they remain in the country?

Mr. O. How you slip away from the argument! Must I follow you? The instinct for people to come

together is partly responsible for the rapid growth of cities, but the chief cause is economic. There is nothing immoral or criminal in the phenomenon. That New York City is large is inevitable. It has a superb harbor, and its natural geographic location attracts most of the commerce of the country. This causes industries to arise which require innumerable laborers. Then, too, the social and educational advantages, as well as the opportunity for amusements, far surpass those in the country. Is it any wonder that cities flourish under such conditions?

Mr. P. Probably not. But while cities grow men decay.

Mr. O. Yes, to some extent; at least until the public conscience is aroused to the actual conditions and remedies are provided. All the evils incident to urban life may be swept away, once the social conscience is aroused to the necessity.

Mr. P. Oh, Optime! Under what star were you born?

Mr. O. Coming back to our problem, investigations by the Russell Sage Foundation have determined that what is termed a standard family, which consists of five persons, three of whom are children under fourteen, cannot be maintained in New York City at a proper standard of physical efficiency on an income less than eight hundred dollars to nine hundred dollars yearly. In other American cities the amount required is from seven hundred dollars to eight hundred dollars per annum. This means three dollars per day in New York City, and two dollars and fifty cents in smaller

cities. The Bureau of Labor indicates that the wages in American cities generally are not sufficient to enable a man with a wife and three children to maintain a decent standard of living. "Nowhere are such wages paid to common labor." The entire problem of labor and wages, however, has been revolutionized by the war.

Mr. P. Don't you think, Optime, that the shiftlessness and inefficiency of the common working man are largely responsible for this condition? Society cannot make up for lack of brains nor pay for lack of skill.

Mr. O. You're exasperating, Pessimo. We have already argued that matter. Society cheats itself when it permits the laborer to work for wages below the efficiency standard. It robs children of their birthright, and undermines the effectiveness of the laborer himself. But it may be shown that the laborer is frequently helpless in the matter of wages.

Mr. P. I can't see that. He doesn't have to work if he doesn't want to.

Mr. O. You forget about the hunger. A man will work rather than see his babies starve. The trouble lies elsewhere. The standard of wages in the United States for unskilled labor is the "single-man" standard, but industry is organized, as it ought to be, on the "married-man" basis. The single-man standard is maintained in the United States largely because of the immense supply of immigrants from low-standard European countries. The number is about a million a year, three-fourths of whom are men. These immigrants accept low wages and live on low standards

without realizing the results of their action. They think in terms of Europe, and accept wages far below the standard needed to maintain family efficiency in America. It is reported that a certain group of foreigners offered their services to a firm in Pittsburg at the rate of one dollar and twenty cents a day. When the superintendent heard it he remarked: "My God, what is the country coming to? How can a man live on one dollar and twenty cents in Pittsburg?" The foreman replied: "Give them rye bread and a herring and a mug of beer, and they are all right." Now, Pes-simo, tell me how the laboring man with a family can survive under such conditions.

Mr. P. What remedies are proposed?

Mr. O. Social writers agree generally that the following remedies for low wages and standards should be vigorously applied:

Extension of labor-unions.

Establishment of minimum-wage laws.

Restriction of immigration.

Education.

Of these remedies the most fundamental is education. Accompanying it, of course, should be publicity for the purpose of arousing the social conscience to the gravity of the situation. The practical good sense and the inherent love of justice of the typical American will not suffer any evil to continue that strikes at the very vitals of democracy.

Mr. P. Be careful, Optime, or we'll be exchanging bungalows. For once you are exaggerating. Economic conditions are not so serious as you imagine.

Mr. O. It is true that adjustments are coming rapidly. The present war has upset the relationship of capital and labor, and workmen are now regarded as human beings. I doubt that the old antagonism will return. The extension of education is arousing the public conscience, and not only will remedial legislation follow but it will be recognized that an organic relationship exists among the vital elements of industry, as it does in life, and that the welfare of one is dependent absolutely upon the perfect functioning of each of the others.

Mr. P. Your voice sounds natural again, Optime. But you must pardon me. I've remained too long with you this morning.

QUESTIONS AND EXERCISES

1. Look up statistics and report on the extent of poverty in the United States.
2. Read chapter IV from *Social Adjustment*, by Nearing, and report on the following:
 - (1) Low standard of families.
 - (2) A minimum standard of living.
 - (3) American city wages and standards.
 - (4) The single-man standard.
 - (5) Remedies for low standards.
 - (6) The minimum wage.
 - (7) Education and low standards.
3. Show that equality of opportunity is often a myth.
4. Discuss Pessimo's statement: "Depraved people love to revel in dirt and vice."
5. Debate Dr. Devine's contention that ignorance of everything that goes to make up life is the prime cause of poverty.
6. Investigate local conditions and report on:
 - (1) The average wages paid to: (a) Shop-girls; (b) common laborers; (c) certain skilled laborers; (d) school-teachers.

- (2) The feeding of school-children.
7. Debate the proposition: Resolved, That the cause of poverty is objective rather than subjective. (Ellwood, pp. 289-300, and Nearing, pp. 335-345.)
8. Report on the proposed remedies for poverty.

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CHAPTER XXIV

THE IDEAL HOME

Mr. Optime. Don't you think, old neighbor, that as a result of our discussion we should be able now to determine the nature of an ideal home?

Mr. Pessimo. There isn't such a thing, Optime. Model homes disappeared with the passing of the ideal family relationship, based upon authority and religion.

Mr. O. Come, be reasonable, Pessimo. I leave for the coast in the morning. Let's make this interview worth while. It may be the last for many a day.

Mr. P. I'm perfectly willing.

Mr. O. We agreed, I believe, that authority in a free country must come from within; it cannot be imposed from without. As for religion, didn't we conclude that in a broad sense people are more religious to-day than ever before?

Mr. P. In a broad way, perhaps. "For wide is the gate and broad is the way that leadeth to destruction, and many there be which go in theret."

"Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." It's this broad way, Optime, that people are travelling.

Mr. O. That passage probably referred to the fact that few pagans of that day accepted the teachings of the Master. You surely do not hold that it is true

for all time, and that a majority of mankind is doomed to destruction?

Mr. P. I take the Bible as it reads and refuse to accept fantastic interpretations.

Mr. O. Have you never read in effect that no doctrine is so villainous that proof cannot be found in Sacred Writ to give it holy sanction?

Mr. P. The burden of proof is with you, Optime. But I intend to listen this morning. What is an ideal home?

Mr. O. An ideal home, Pessimo, is one in which the family relationship is ideal. The external and internal factors are related in much the same as the body and spirit are united to form a living soul. It is unfortunate, indeed, that the absence or improper functioning of a single element may disrupt the harmony of family life.

Mr. P. You're running into philosophy again.

Mr. O. I mean, of course, that all the elements essential to the home must be present and harmoniously adjusted. The absence or neglect of any one factor may be fatal to the whole, just as a diseased heart or cancer of the stomach may produce death even when all other organs are in perfect condition. Have you never read the striking passage in I Corinthians, chapter 12, verses 12 to 27?

Mr. P. Yes, I'm familiar with it.

Mr. O. The external factors of a happy home embrace favorable surroundings and a suitable dwelling. The home should be neither a hovel nor a mansion, but a modern building, suited to the income of the

family and provided with all the conveniences in the shape of water, light, heat, and equipment that science makes available and the location of the home possible. Salvation is promised the housewife now that it is possible so to arrange the kitchen and dining-room that the work of preparing meals may be a pleasure instead of a drudgery.

Mr. P. You have no reference, I suppose, to the home of our neighbor Jones. He fastened a speedometer to his wife's ankle, you remember, and found during the day that she trudged over seventeen miles without once leaving the kitchen. He spends most of his time now bragging about the athletic achievements of his wife.

Mr. O. That's because his kitchen, like many others, is modelled after a barn; its chief characteristic is space. If his wife were not an angel with wings to help her along, she would have run herself to death long ago.

Mr. P. You never run out of excuses, do you?

Mr. O. A model dwelling should be attractive even though it may not be costly. A little paint improves a house ever so much, and it's a mark of refinement and proof positive that sweet dispositions dwell within when flowers are found blooming about the premises.

Mr. P. You're too idealistic, Optime. Look at the homes in the average town and note the number of unfinished houses. Observe the absence of paint, or fence, or flowers; but behold instead how weeds and pigs and prickly shrubs lend barbaric splendor to the scene; then tell me what hope there is for ideal homes!

Mr. O. But, thank goodness, there are more people beginning to realize that they are entitled to the best the earth has to offer; hence they are dissatisfied with the ugly and the inconvenient. There is one town in our State wherein scarcely a house stands unpainted or without a fence surrounding it. Not a weed is permitted to grow on street or sidewalk. Civic pride has made the village clean, sweet-smelling, and attractive. Good people live in this town. They believe in good schools, good roads, and in observing the laws of quarantine. They own their water system and electric power, and believe that water is good for the body. The inhabitants of the town sleep well, their dreams are inspiring, and they have little trouble with their consciences. "Cleanliness is next to godliness."

Mr. P. You're asleep, Optime, and dreaming about the city of Enoch.

For every town such as you describe there are a thousand ill-smelling, ramble-shackle villages, where disease and decay run riot. The sole ambition of the dwellers therein may be summed up in the desire to eat, sleep, propagate, and die.

Mr. O. In the model home the family income must be sufficient, as we have seen, to insure a physical-efficiency standard. This is so vital to the welfare of the home, and therefore to the good of society, that it should be made a matter of national concern. No nation can advance if the standard of its homes is running down. If one-half the money and energy expended to destroy society through the traffic in liquor and injurious drugs were devoted to the improvement of

homes, no family would need to go unhoused or be compelled to listen to the cry of hungry children.

Mr. P. You're almost convincing, Optime.

Mr. O. The internal elements of the home refer to the spiritual gifts of life, among which are love, sympathy, affection, and reverence. To these must be added also the satisfaction and joy that come through the development of the intellect and the cultivation of the moral and æsthetic sentiments. Love especially must preside over the family altar. It is a holy bond that makes husband and wife one, and unites them to their children in perfect sympathy and understanding. Without love there can be no ideal home.

Mr. P. You're not simple enough, I hope, to believe that love is anything more usually than a silly sentiment which is used by soft fools to cheat themselves. Life is a stern reality; it requires practical common sense, not sentimentality, to succeed. What is more sickly than two sentimental lovers who think they see in each other's eyes the glory of heaven and sense in each other's embrace the pleasures of immortality?

Mr. O. You must have been crossed in love yourself, Pessimo; you seem to know all about it.

Aside from silly affection, which is not the real emotion, love is the highest sentiment possessed by human beings; it is the most unselfish attribute of the soul. All genuine self-sacrifice is based upon it, and it is at the bottom of that fierce resolution that enables a martyr to suffer death for the sake of a principle, or a mother to yield her life for the love of her child. Christ himself was crucified for the love of the world.

Mr. P. Save me from the torrent of your eloquence.

Mr. O. Not eloquence, Pessimo, but a statement of fact. Perfect love between the sexes is the most natural and exalted attribute of life. Without it there could be no stability of family relationship, and no permanent ties between parents and children. The family as an institution could never have originated without love.

Mr. P. But Cooley, one of our best authorities on social science, declares: "Personal affection is at best an inadequate foundation for marriage. To expect that one person should make another happy or good is requiring too much of human nature. Both parties ought to be subject to some higher ideal in reverence for which they may rise above their imperfection." He suggests that religion is this higher ideal. I believe, Optime, this undermines your lovely argument.

Mr. O. You distort the meaning, Pessimo, but I'll follow you. If the love of a husband for his wife and children will not lift him above his imperfections, in so far as this is possible, I doubt that his religion will do so. If he will sacrifice more for his religion than for his family, he might be regarded with suspicion. The question would be asked: Is he a visionary man or a religious fanatic? To most men the concrete, breathing reality of wife and children will appeal more strongly for sympathy and sacrifice than will the more abstract, vague, intangible sentiments of religion. But it is unwise and unnecessary to oppose one of these against the other. Both love of family and faith in God must unite to assist erring man to overcome his

imperfections. The apostle John states: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Mr. P. Cooley probably meant that affection alone is not sufficient to insure happy marriages, and that the inspiring influence of religion is essential to give stability to the union.

Mr. O. In which case there is no room for disagreement. Furthermore, it is evident that love must have a worthy object. Each party to the union, if entitled to affection, must possess genuine character—something worth loving. Many marriages are disappointing or result in failure because there is no real character behind the glow after the novelty wears away. Unquestionably there is in love much of fantasy and delusion, and unless a real personality is left after the halo disappears the shock of disillusionment may be too great to bear. The genuine love we contend for is the steady glow that increases in strength with the passing of the years.

Mr. P. Granting that affection should characterize the family relationship, what else would you have?

Mr. O. Besides the personal character and worth of each of the contracting parties, there ought to be compatibility of taste, temperament, and disposition. They must be adapted to each other in all the essentials of happy wedlock. Especially must perfect trust and confidence exist between them. The wife ought to know and share in the business life of the husband, and he ought to trust and consult her. She should

have an allowance, if engaged in rearing a family, and not be required to humiliate herself by begging for every cent expended for herself and children. In short, husband and wife should be confidants and friends.

Mr. P. What about the children?

Mr. O. The same affection, trust, and freedom should exist between parents and children. Each child should be trained to do his part and to share in the responsibilities of the home. It is wise usually to dispense with servants. A democratic household must do their own work. Neither slaves nor servants are appropriate in a free country. A freeman who is incapable of waiting upon himself is unworthy to be free.

Since three children to the family are required in order to keep up the population, each family must contain at least that number or feel that it is shirking its duty to society. The average family, however, in the United States is said to embrace four children, hence the ideal family, which by inference is strong and healthful and free from hereditary taint, ought to contain that number of children as a minimum.

Mr. P. I fear your picture of an ideal home is but a fiction pieced together from figments of your dreams. I wish it might come true, but, so far as I can see, the ideal democratic home is yet below the horizon and not the faintest color in the east gives promise of its early coming.

Mr. O. Let me quote you a few cheering passages. Nearing declares: "The old home has disappeared, but it can be and must be replaced by a more advanced

institution. Sympathy, confidence, companionship, and mutual aid are at the foundation of all social action, and if they are developed and perfected in the home the stability and permanence of society is assured."

From Ellwood: "The old, monarchical or semipatriarchal family of our forefathers has gone. . . . A democratic type of family, in harmony with our democratic civilization, must be evolved. But such a democratic type of the family can be stable only upon the condition that its stability is within itself and not without."

Cooley remarks: "Nowhere, probably, is there so large a proportion of couples living together in love and confidence as in those countries where marriage is most free."

"We are approaching a higher kind of life at the cost of incidental demoralization. The modern family at its best, with its intimate sympathy and its discipline of love, is of a higher type than the family of an old regime."

And so, Pessimo, our controversy ends.

QUESTIONS AND EXERCISES

1. Show that the factors that enter into the ideal home must be harmoniously adjusted.
2. Read I Cor. 12 : 12-27, and show by analogy the same relationship among the various factors that constitute the home.
3. Make a survey of the community in which you reside and list:
 - (1) The number of unfinished homes.
 - (2) The number without paint, fence, or flower.

- (3) The number of well-kept modern homes.
- (4) The number of pretentious dwellings.

State to what extent each class approaches the requirements of a model home.

4. (1) Enumerate fully the external factors of a model home.
- (2) How many such homes do you find in your community?
5. Why should we be dissatisfied with the ugly and the inconvenient?
6. What are some of the things that civic pride should bring to town or city?
7. State fully the internal factors that constitute a happy home.
8. Distinguish between silly affection and love.
9. Justify the statement of St. Paul: "And now abideth faith, hope, love, these three; but the greatest of these is love."
10. Show that the inspiration and reverence of religion must characterize the ideal home.
11. What may happen to affection if there is no real character behind the glow after the novelty wears away?
12. Give the essential qualities of compatibility that should exist between husband and wife.
13. What should characterize the relationship of children to their parents and to the responsibilities of the home?
14. How many of the readers have suspended judgment until the end of the book?
15. State fully the opinion you have reached as a result of this controversy.

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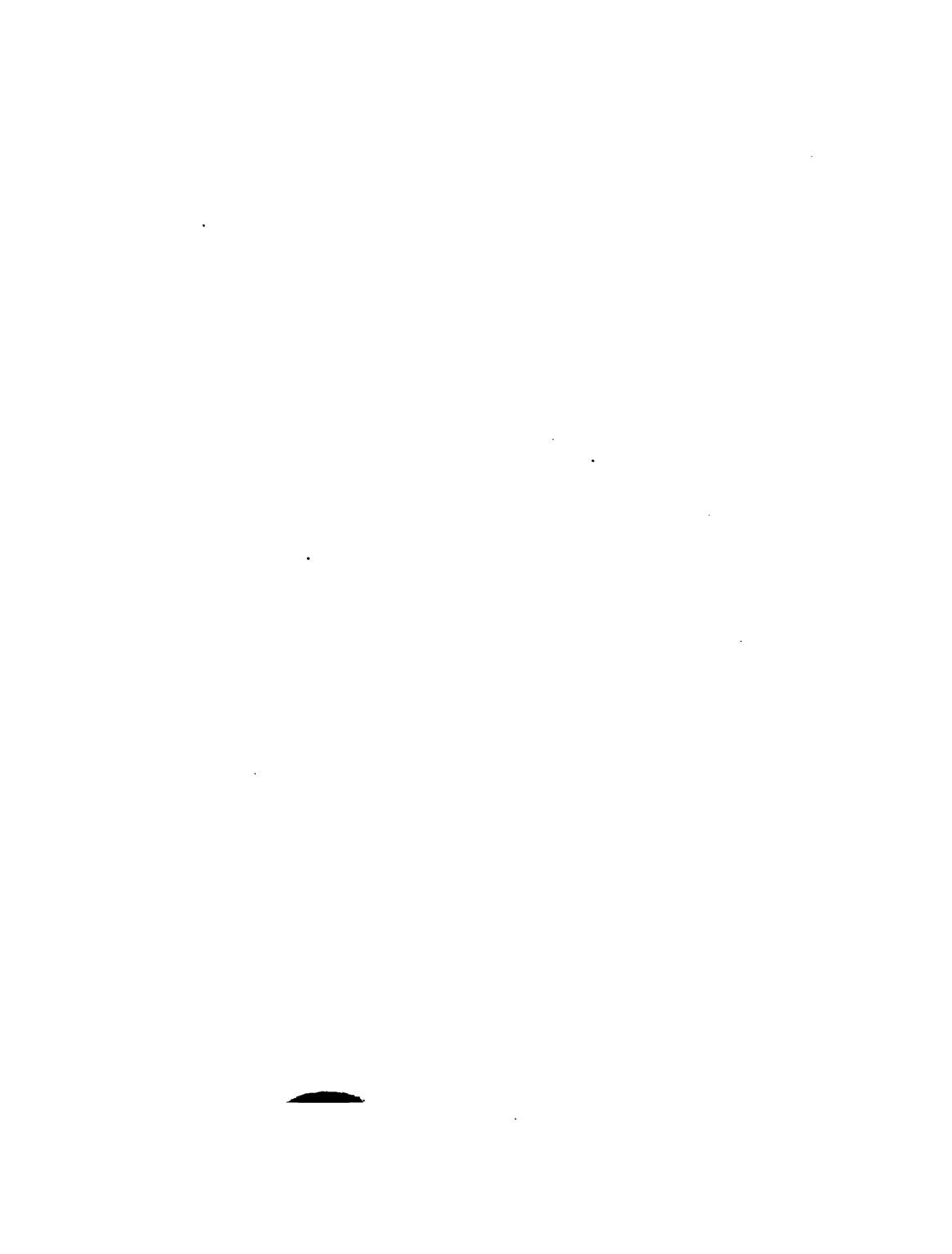
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